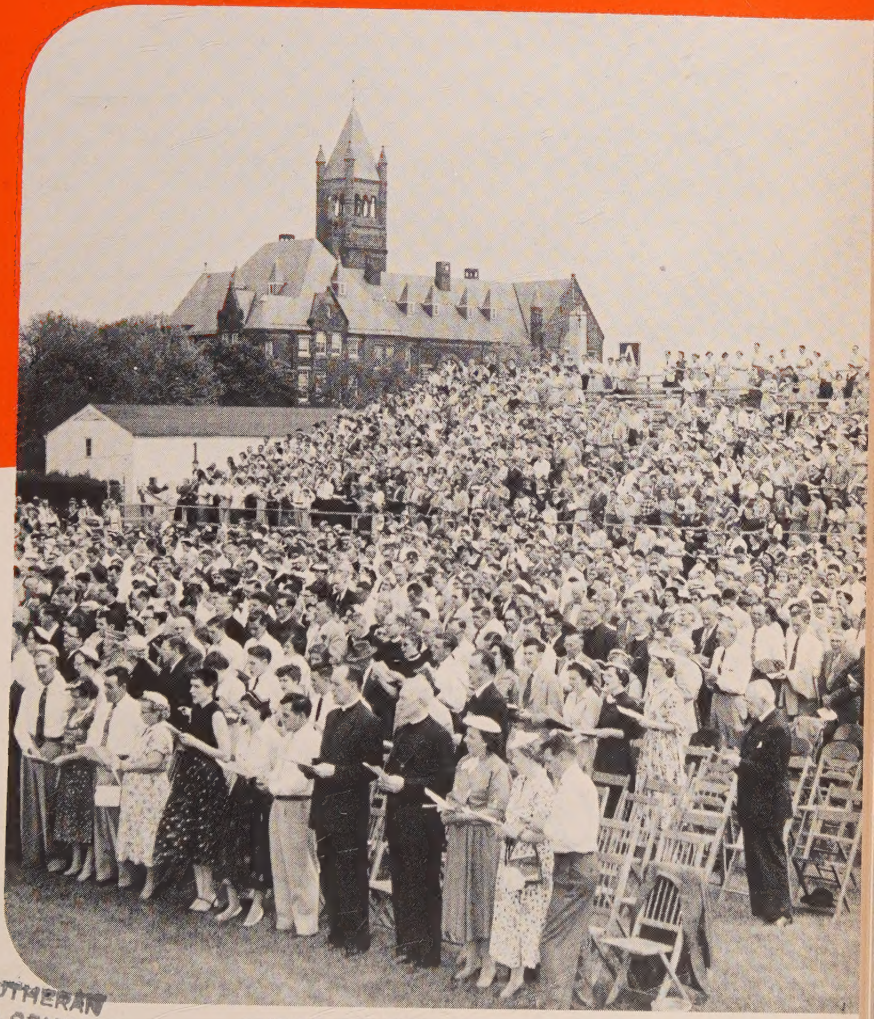
The LUTHERAN



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OUTDOOR EVANGELISM RALLY

Gettysburg College athletic field provides setting

. 38, No. 44

AUGUST 1, 1956

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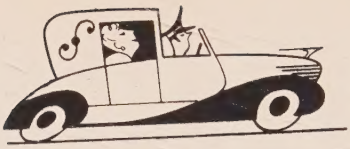

Come As You Are

I HAD JUST ABOUT COMPLETED visits to members who thus far hadn't received communion during the year. There were all sorts of excuses.

This one, though, was new to me. "Pastor," my friend said, "I'm not worthy to come to the Lord's Supper." I believe he was completely sincere and honest.

TO MEET THIS EXCUSE, I recalled something I had seen the summer before. On the outskirts of a town there was a large sign advertising a hotel. What caught my eye was the line, "Come as you are." I suppose I was led to reflect on it because we had just passed several attractive motels. Though it was still early, one of them already had up the sign "No vacancy." Hotels seemed to sense the need of emphasizing that tourists don't have to be "dressed up" to stop there. But after toying with that first thought I found myself lingering over the words "Come as you are" and their relation to our Christian faith.

"You see," I said to my friend, "it's that way with communion. We know that Jesus will receive us exactly as we are—lost and condemned sinners."

THAT SUNDAY my friend was there at the Lord's Table. Apparently the message of that sign had got across to him.

—ROBERT H. THURAU

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Leadership rally for Lutheran evangelism mission in Central Pennsylvania area was held at athletic field of Gettysburg College. More than three thousand attended.

THE CHURCH IN THE NEWS

Churchmen go through Iron Curtain

While Stalin lived there would have been no such thing as a hundred churchmen from America and western Europe coming through the Iron Curtain for a meeting in Hungary. This week the meeting was taking place in a little village in the hills above Budapest.

The World Council of Churches central committee had responded to an invitation given by Hungarian church leaders at the Evanston assembly in 1954. The meeting, scheduled July 28 to Aug. 5, "will help to make clear once more," said the World Council's general secretary, Dr. W. A. Visser 't Hooft, "that in its work and life the Council seeks to transcend all political divisions."

Central committee chairman is the United Lutheran Church president, Dr. Franklin C. Fry, who will preside at the Hungarian sessions. Earlier this year he was one of the nine Americans visiting Moscow for discussions with Russian church leaders.

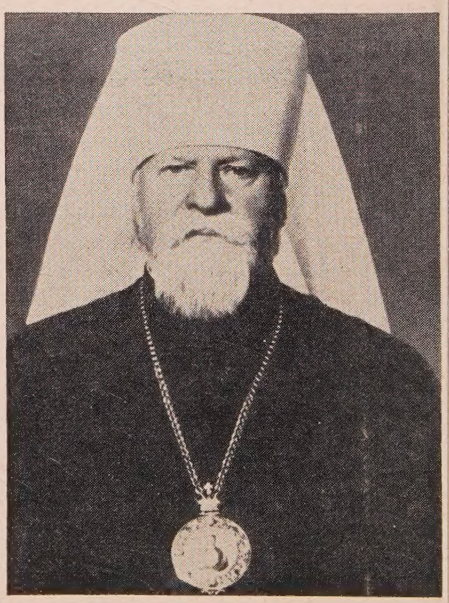
Sixty of the churchmen visiting Hungary are planning to preach in churches in the Budapest area on Aug. 5. Eagerness for the visit from the westerners has been shown among Hungarian Protestants in recent weeks.

Russians reconsider World Council

There had been no one from the Russian Orthodox Church in Amsterdam when the World Council of Churches was formed in 1948. Also unrepresented were nine other Orthodox churches—in Romania, Bulgaria, and so forth—which acknowledge the leadership of the Russian churches.

The time has come to reconsider World Council membership, said Russian Orthodox Metropolitan Nikolai in the most recent *Journal of the Moscow Patriarchate*. The Metropolitan said he had discussed the question with Dr. Franklin Clark Fry in Moscow in March, and that his church "did not refuse to revise its attitude."

No action can be taken, said the Metropolitan, until his church consults with the nine other churches which agreed in 1948 to stay out of the council. Dr. Fry proposed, said the Metropolitan, that a meeting be held in the autumn between World Council leaders and representatives of the Russian Church.



METROPOLITAN NIKOLAI
"Did not refuse"

Traffic violations are sins

A Roman Catholic guilty of reckless driving may soon have a church penalty

imposed on him, as well as state fines or imprisonment.

"Thou shalt not kill" applies to crimes on the highway, explained Prof. Pio Ciprotti, an expert in Roman Catholic church law, in a Vatican magazine in July. He proposed that ecclesiastical punishments be inflicted on hit-and-run drivers or those who do not pay for damages they cause.

Driving without a license or when intoxicated might also be on the list, said Prof. Ciprotti.

A Roman Catholic found guilty of abortion is excommunicated from the church, and various other crimes are subject to church punishment. It is "quite credible," said Prof. John Schmidt of Catholic University in Washington, that Prof. Ciprotti's suggestion on traffic crimes may be accepted by the church.

No school for Bradfordsville

Hottest spot in the U.S. in the quarrel about Roman Catholic influence in public schools had been Bradfordsville, Kentucky. In 1954 Protestant residents of the small community filed a suit charging that the Marion county school board was trying to destroy their school "and in so doing to promote the policies and purposes of the Roman Catholic Church."

When the board closed the local high school, most of the pupils went on strike for a year, staying out of school rather than being transported 10 miles to the school in Lebanon. The state court of appeals ruled on June 22 that there should be a school in Bradfordsville or a new school established at a central location in the county.

School board members (three of the five, plus the county superintendent, are Roman Catholic) have decided to delay as long as possible in yielding to the court decision. They will ask the court for a rehearing, saying that there were 22 errors in its June 22 ruling.

Roman Catholic nuns are teachers in Marion county's two high schools which remain open.

California school tax

California's supreme court ruled in June, by a 4-3 decision, to uphold a state law granting tax exemption to parochial schools. Until the law was enacted, California was the only state in the U.S. which taxed such schools.

A group of California taxpayers announced in mid-July that they will take the case to the U.S. Supreme Court. If successful with their appeal, the tax exemption of all privately owned schools in the United States would be in doubt. This would raise a problem more serious than race segregation in the schools, said the Roman Catholic archbishop of Los Angeles, Cardinal McIntyre.

No school tuition in Vermont

No religious group has a constitutional right to have children of its faith educated in its private schools at public expense, Vermont's attorney general contended in a brief filed with the state supreme court.

The brief was filed in reply to a suit by the South Burlington (Vt.) school board aimed at forcing the state board of education to grant aid to local districts for students attending private and parochial schools.

The suit is expected to prove a test case for 95 other Vermont communities that lost a total of $19,290 in grants as a result of Atty. Gen. Robert T. Stafford's ruling last December prohibiting further payment of such aid.

South Burlington, which has no high school of its own, was sending 150 young people to a public high school, 62 to

Cathedral high school, and two to Mount St. Mary academy in nearby Burlington. The South Burlington school board argued that tuition payments to sectarian schools are public welfare benefits.

Atty. Gen. Stafford said that "to say that the furnishing of such education is a public welfare benefit "runs plainly counter to limits and principles" prescribed by the U.S. Supreme Court in the Everson and McCollum cases.

Telephoned prayers too expensive

Dialing a phone number and getting a recorded measure of spiritual comfort had proved popular in two Ohio cities.

A Methodist church in Cincinnati began the service on May 17, using three phone lines which could handle 180 calls an hour. But many who called got busy signals because the lines were overloaded.

Heavy traffic on the phone lines caused frequent breakdowns in the equipment. The pastor, Dr. Charles F. Murphy, announced in mid-July that the service was too expensive and would be abandoned.

St. Paul's Lutheran Church in Toledo which has used "dial-a-prayer" phone equipment since January, said the Ohio Bell Telephone Co. now wants $2,389 a year for use of the device. The charge originally agreed on was $150. The church is taking up the problem with the Ohio Public Utilities Commission, said Pastor C. Umhau Wolf.

Amish problem solved

Boards of education in the Amish districts of Lancaster county, Pennsylvania, have promised to stop prosecuting parents who fail to send their 14-year-old children to school. If pupils have completed the eighth grade, and promise to pursue courses of home study, they won't be compelled to go to high school.

While the Amish are not mentioned specifically in the order, it specifies that the home-study plan must be set up by "a church-organized sect." Some Mennonites have been among the hundreds of parents prosecuted—some jailed, others fined—for violating the compulsory school attendance law.

Pennsylvania law requires attendance at school until 17. Plain Sect parents oppose public school education for their over-14 children on the grounds that high school classes expose the youths to "worldly ways" conflicting with their religious beliefs.

The home study courses, according to the state order, can be "directed projects on the farm or in the farm house" as long as they occupy five and one-half hours a day. Amish leaders agreed to comply with the new policy.

A LAMB came to classes at vacation Bible school in First Presbyterian Church, Champaign, Illinois. He was brought to play with the primary-class pupils who were studying about Bible shepherds. Children took turns bottle-feeding three-weeks-old "Freddie" as part of class duty.

Quakers clash with Congressman

Congressman Francis E. Walter as chairman of the U.S. House of Representatives Un-American Activities Committee had been trying to warm up some of the political broth that statesmen such as Harold Velde and Joseph McCarthy had cooked in days of old. In mid-July the Committee subpoened Mrs. Lillian P. Tapley of the Plymouth Monthly Meeting, a Quaker group near Philadelphia, and instructed her to bring the minutes of the Meeting to the hearing.

The Quakers refused to turn over their minutes. "It has no doubt escaped your attention," they replied to Mr. Walter, "that 'Plymouth Meeting' is a religious society and its records protected by the First Amendment to the Constitution from subpoena by a government body." Meetings at which their minutes are kept, said the attorney for the Quaker group, "consider spiritual matters" as well as business. "If such records are produced at the command of civil authority, the exercise of religious privilege will be improperly constrained."

Walter's reason for going after the Quakers was that they employed in their library in 1954 Mrs. Mary Knowles who had refused to tell a Senate committee whether she had ever been a Communist. She asserted that she had no subversive associations since 1947.

The Quakers said they employed her as an expression of their Christian belief. Because they resisted community criticism and still employ Mrs. Knowles, the Quaker group was granted a $5,000 award by the Fund for the Republic for "effective defense of democratic principles."

Catholics "classify" civil rights film.

A story somewhat similar to the Knowles incident in Plymouth Meeting, Pennsylvania, has been made into a movie called "Storm Center," due for release by Columbia Pictures in September. Bette Davis heads the cast. The film tells about a small-town librarian who refuses to remove a controversial book from the shelf.

In mid-July the Roman Catholic agency, Legion of Decency—which usually restricts its blacklisting to sexy stories—said it would have to put "Storm Center" in a separate classification. "Certain films, while not morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions," said the Legion.

Putting "Storm Center" in a "separate classification" does not mean it is condemned, but Roman Catholics are alerted to be wary.

Protest against the Catholic action came from the Motion Picture Industry Council. "We believe," the Council stated, "that by implication and inference this action by the Legion goes beyond normal criticism and spiritual advice, and is a form of censorship with the purpose of dictating and controlling the content of motion pictures, contrary to American principles of freedom of thought and expression."

Catholic editor is heard

Editor of a liberal Roman Catholic weekly magazine, *Commonweal,* was John Cogley, who gave up his job two years ago to accept an assignment from the Fund for the Republic (financed by the Ford Foundation). The Fund wanted to study "censorship, boycotting, and blacklisting activities by private groups" as part of an inquiry into the current status of civil liberties in the U.S.

The Fund spent $127,482 on the project. Mr. Cogley's report on the "black-

listing" practice in films, radio, and television was recently published in two volumes. The report describes how various individuals and groups have compiled unfavorable information about hundreds of actors and writers and have circulated this among their employers or sponsors. Pressure is built up to cause these people to lose their employment.

Congressman Walter promptly subpoenaed Mr. Cogley to come before his committee and give details as to which individuals had supplied the information contained in the report. Mr. Cogley's testimony, in which he refused to divulge confidential information, kept the committee busy for most of a week.

The U.S. Constitution, commented The Washington *Post,* "expressly forbids Congress to make any law abridging the freedom of the press; and implicitly it forbids Congress to abridge freedom of the press by calling an author to account for what he has written. Freedom of the press would be very seriously abridged if writers stood in fear of being haled before a Congressional committee whenever they expressed opinions on controversial issues."

Coptic Patriarch comes back

The ancient Coptic Church, a Christian body numbering 5,000,000 members principally in Egypt and Ethiopia, came into existence in the year 451. In 15 centuries no one named to its chief office, that of Patriarch, had ever been deposed from office.

But Anba Youssab, elderly official who held the office, was deposed by the Egyptian government after the Coptic Community Council voted him out last Sep-

PATRIARCH ANBA COMES BACK FROM EXILE
In lonely monastery, time to rest

tember. Laymen, priests, and bishops said they wanted a reform of the church administration. But in July the churchmen changed their minds and called their Patriarch back from the desert monastery in Upper Egypt where he had rested.

Saskatoon elects president

President of the Lutheran College and Seminary at Saskatoon, Saskatchewan, had been Dr. Earl J. Treusch, a United

DR. MARTIN LEHMANN

Called to presidency

Lutheran Church clergyman. The western Canada educational institution is supported jointly by three Lutheran denominations. Recently Dr. Treusch left the presidency to become executive secretary of the Canadian Lutheran Council.

Directors elected a United Lutheran pastor in Iowa, in mid-July, to the presidency of Saskatoon. He is Dr. Martin E. Lehmann, pastor of Bethany Church in Burlington. Dr. Lehmann, aged 41, is a graduate of the seminary, engaged in graduate study at the University of Erlangen, and completed work for his Th.D. degree at Princeton Seminary in 1946.

Letters to Red China

There are a thousand air-mail letters going to Red China every day demanding release of eleven Americans imprisoned there, estimates the Rev. Harold W. Rigney. Father Rigney, a Chicago Roman Catholic priest, was a prisoner in China until a year ago. Parochial school pupils in the Chicago area undertook a vigorous letter-writing campaign on his behalf.

Americans write to Mao Tse-tung, head of the Chinese government, in the campaign Father Rigney launched on April 17. "Chinese Reds, like all other Communists," he says, "are afraid of adverse publicity and an aroused public opinion." The letters from America may help set free the six Roman Catholic priests, Lutheran missionary Paul Mackensen, and four laymen in Chinese jails.

From an 85-year-old Lutheran woman missionary in China, Miss Ellen Nielsen, a letter was received in Hong Kong last month, the first in two years. She is a Dane and has served in China since 1898. She refused to leave when Communists captured China, but says she is not permitted to continue missionary work.

Missionaries attacked in India

Fiercest attack yet made on Christian missionaries in India came in mid-July from a six-member committee of inquiry appointed by the state of Madhya Pradesh. The committee said it secured information from 11,000 people in 77 towns and villages, and had decided that foreign missions "appear to be part of the uniform world policy to revive Christendom for re-establishing Western supremacy. It is not prompted by spiritual motives."

The committee recommended that missionaries be barred from India and that efforts to convert Hindus to Christianity be prohibited. "Conversion muddles the convert's sense of solidarity with his society," said the committee, and creates the danger that the convert's "loyalty to his country and state is being undermined."

Protestant and Roman Catholic leaders promptly replied that missionaries have no political motives in their work.

World News Notes

DICTATOR OUT IN HUNGARY

THE TOUGH, bullet-headed boss of Hungary, Matyas Rakosi, had been the ideal police-state dictator. He was ruthless and clever. It took him only a little more than two years, after he returned from Moscow at the end of World War II, to slice up the Hungarian opposition to communism and turn the country into a police state.

Last month Rakosi had been ordered by his Russian masters to resign. One-man rule is no longer the style among Reds. And Rakosi had to be thrown overboard in the Russian effort to appease Rakosi's great personal enemy, Yugoslavia's Tito.

On July 18 Rakosi obeyed the Russian order. "My mistakes in the sphere of the personality cult," he confessed in his letter of resignation, "were greater than I believed. The damage inflicted upon our party as a result of these mistakes is much more serious than I thought."

Rakosi's Number One underling, Erno Gero, took over the party leadership. There was no evidence that Soviet domination in Hungary had been relaxed.

But the Iron Curtain had been lifted a trifle. The Dutch Airline now flies a regularly scheduled flight into Budapest. A bus from Brussels brought in 50 Belgian tourists last month. Newsmen from the West now have permission to travel and write more freely than at any time since 1947.

WHETHER HUNGARIANS will get more to eat is uncertain. Such frantic efforts have been made to industrialize the nation that farming has been crippled. The people have been kept on a slim diet. The average Hungarian worker earns about $90 a month (1,000 *forints*). Food for a family of five costs about $150 a month, and a man's suit $180. To exist, everybody must have jobs.

To criticize the Red rule was risky until recently. But a few months ago some public criticisms of Rakosi were made. Tibor Dery, a writer, was reported to have said that "an end must be made of this present regime of policemen and bureaucrats." Zoltan Kodaly, a musician, protested against keeping Hungary's artists shut off from the western world.

The new Hungarian chief, Gero, announces that "justified criticism has become stronger in Hungary. Our party must absorb the forces which are dissatisfied with the present situation."

STILL TO BE ANSWERED is the question of whether the Red leaders in Hungary can give the people a little more bread and freedom without opening the door to irresistible opposition. Hungarians are candid in speaking to visiting westerners about their discontent.

"What is the most stupid river in the world?" is the opening query in a popular joke. Answer: "The Danube, because it comes from Vienna and doesn't know enough to go back." Many of the boldest Hungarians have taken their chances on crossing the tightly guarded Austrian border and escaping to Vienna.

Hungary's Red leaders can tell the people to blame their troubles on their now-discredited boss, Rakosi, and hope for better things tomorrow. Along with this, they will undoubtedly keep their secret police working overtime to nip any revolts such as in Poland last month.

If people find their circumstances becoming a little better, they may be satisfied. But the possibility of a real rebellion against Soviet domination is always present.

G.E.R.

WASHINGTON

By ROBERT VAN DEUSEN

CIVIL RIGHTS

POLITICAL shadow-boxing marked the debate over civil rights in the House of Representatives as the 84th Congress neared its end. Congressmen knew that even if the administration's civil rights bill passed the House, it would be pigeonholed in the Senate where a filibuster could keep Congress in session all summer.

With the party conventions looming ahead, the debate took on importance beyond the question of passage. Here was a chance for northern and southern Democrats, liberal and conservative Republicans, to go on record with their position on civil rights.

Debate

THE BILL was obviously intended to give the federal government a freer hand in dealing with cases where people are prevented from voting or other civil rights are denied. The tenseness of the controversy lay in its relation to the race problem and to the issue of states' rights vs. federal authority.

There were four parts to the proposed legislation:

1. *Commission on Civil Rights.* A six-man bipartisan commission would have the job of investigating alleged denials of civil rights, including the right to vote, on the basis of color, race, religion, or national origin. It would also look into charges of unwarranted economic pressure because of differences in race or religion.

The Commission would have the power to subpoena, but no judicial status. It would report its findings and make its recommendations to the President.

2. *Civil Rights Division in Department of Justice.* Under the present system, civil rights cases are handled by a section of the Criminal Division. The bill proposes an upgrading of civil rights to a separate Division under an Assistant Attorney General. This would strengthen the hand of the Justice Department in dealing with violations of civil rights.

3. *Direct federal action.* This section would permit the Attorney General to bring suit in the courts to redress actual violations of civil rights, or to seek a court injunction against violations which are threatened or imminent. It also provides that federal district courts may hear claims of denial of civil rights without requiring that the claimant first exhaust all the remedies which are available to him at the state level.

4. *Protecting right to vote.* The present U.S. Code specifies that all persons shall have the right to vote without distinction as to race or color. The new law would permit the Attorney General to bring civil action against states or localities which deny this right. It would also prescribe criminal penalties for intimidation of voters in an election involving federal office.

This first major civil rights debate in the House since 1950 was "full of sound and fury." Some would add, "signifying nothing." Whether passage of the bill in the House means anything will depend on next year's Congress, which will have to start from scratch. Perhaps getting a civil rights bill halfway through Congress this year will give next year's legislators courage to try again.

I'LL DIE TOMORROW

By HAZEL BECK ANDRE

"I AM ONE OF THE LUCKY ONES," SAYS MRS. ANDRE, "WHO IS GRANTED OPPORTUNITY TO PREPARE"

Mrs. Andre, wife of Dr. Floyd Andre, dean of agriculture at Iowa State College, wrote this article a few weeks before she died in April, at 42.

REPRINTED FROM THE JULY "FARM JOURNAL"

IN A FEW WEEKS—or maybe a few days—I shall die. I shall leave my husband, my two teen-age girls and my blue-eyed Richard, who is only 12. Every relentless tick of the clock measures off what remains of my life. *Yet I am a happy woman!*

If anyone had told me, even a year ago, that the verdict "incurable cancer" would leave a trace of happiness for me, I would not have believed it. Because of this . . . and because death comes to every family . . . I am writing my experiences of these last days, when my life is in sharp focus. For *I am one of the lucky ones* who is granted the opportunity to prepare for death.

MY PHILOSOPHY AND FAITH didn't develop the minute the diagnosis hit me. This is how it was:

A year ago last September, like any wife and mother, I was busy trying to "serve my turn" for each of my three children. I jumped hurdles to make committee meetings, to bake 12 dozen cookies for the YWCA fall cookie sale, to serve Sunday night supper to 30 of Jackie's senior high youth fellowship group.

ALL THIS was in full swing when I came down with what we thought was flu. Like any mother, I stayed on my feet to help with a boy-girl campfire party, so important to my teenagers. But by that time I knew I didn't have flu. Hepatitis, we thought.

After several months, the doctors recommended exploratory surgery and I had it. When I asked what they had found,

the surgeon said "induration of the pancreas." I didn't look it up.

A couple of weeks later, the surgeon's bill came to the house, and I opened it. That was the first I knew that I had cancer. It said so, plainly, on the bill: Carcinoma.

CARCINOMA! No, not in my family! The closest it had ever struck was my grandmother's sister. It couldn't be.

The pancreas is one organ on which a biopsy needle is seldom used; the diagnosis couldn't be definite. So for a year we lived under a cloud of cancer that might not prove a certainty.

What a wonderful year it was, nevertheless. Maybe because my husband and I knew there was a chance I wouldn't be around, life became more precious. As I look back now, I see that we crowded some extras into space and time—things that we might otherwise have postponed.

We went on family vacations—a week in Minnesota, near Lutsen; two glorious weeks of camping, hiking and fishing in the Grand Tetons. A family dream—having a farm near Ames—came true. And we bought a riding horse, which, plus the one we could borrow, meant that we could ride in pairs.

THIS WAS OUR YEAR of preparation, I'm sure. Even though we didn't talk about the possibility of my illness recurring, deep down my philosophy was forming. And deep down my faith was being bolstered with the kind of miraculous strength that comes from outside ourselves when we need it.

We came back from our vacation to another typical fall. The campus and children's schedules soon were in full swing. I met myself going and coming, probably with an inner determination to keep everything normal.

One day I diced potatoes for a church supper; next day went to a Master Farm Homemakers' luncheon; next day helped our tenant's wife give a turkey dinner for the five families that had helped them move.

I can see now that my mind and heart were extra watchful. I would catch a special meaning in a sentence in a speech—one that probably would have escaped me before. Like the statement, at a women's meeting, that a homemaker's efforts should be measured in the happiness moments that she gives her family. Something impelled me to slip away from this particular meeting, skipping the dessert, so that I could join my husband who was going out to the farm.

I WAS LIVING in high gear—but then I always had. I would rather live 42 full, rich years than twice that long in dull tempo.

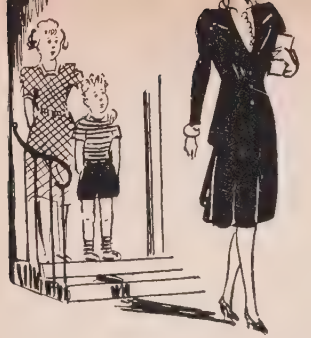
The pace ended abruptly late last fall. I went back to the hospital for surgery, which I knew would tell the truth.

After surgery, I asked no questions. But my private nurse and friend whispered "I wish there were some magic word I could say . . ."

There was no magic. There was no medical cure. This I knew. All right, my lot was no different from the thousands of others who die of cancer every year. Right then and there I accepted the inevitable. I ruled out bitterness and resentment. None of this "Why should it be I?"

Why *shouldn't* it? Cancer kills indiscriminately. My background of science made this a logical fact to accept. The logic doesn't erase the great inner loneliness of every soul faced with departing from life. But this "giving up the controls" is the first big step.

The hardest part about accepting death philosophically was the awareness that I



A mother doesn't like to walk out on her family

was walking out on three teenagers and my husband. At what seemed to me a time when a mother's counsel was a daily need. I must confess tears dampened my pillow when I wrestled with that one.

THEN MY WONDERFUL young minister came with a book for me—*A Diary of Private Prayer* by John Baillie. God must have guided me quickly to these words, for they were the answer to my concern for my family:

I am content to leave all my dear ones to Thy care, believing that Thy love for them is greater than my own.

I asked my minister to mark passages in my Bible that would be particularly helpful in preparing me for death. These are the passages he marked and these I have concentrated on: John 14:1-3, 18-20; 16:16-23, 25, 33; and all of chapters 20 and 21. Romans 8:35-39; I Corinthians 15:35-44, 54-58; II Corinthians 5:1; Philippians 1:20-23; I Thessalonians 5:1-11; Revelations 21:1-4.

The next big step was to rule out steadfastly all wish thoughts for the future. Family plans, personal projects . . . all my dreams I just forgot about. For I knew that my happiness and serenity (and therefore my family's) would rest largely on the fact that I simply live for each day.

THE DAY BEFORE Christmas I came home from the hospital. For 10 weeks now, I have looked death in the eye, and I can truthfully say that each day has been gay, filled with peace of mind, and overflowing with thankfulness for the wonderful and thoughtful things that friends and family do.

Why, I would be less than grateful if I complained or were bitter or unhappy. Just as I had all the breaks for real happiness during my 42 years of living, so am I still having all the breaks! How different if I were lying racked with pain and saw my family struggling to take care of me and the house. Cortisone has relieved nausea; other new drugs have relieved much of the pain.

A WONDERFUL HOUSEKEEPER has come in to relieve me and leave me free to enjoy my family and friends. And I am so grateful for this period that lets us visit about the children and their needs. (She will stay with my family when I am gone.)

I am determined to keep these last weeks as normal as possible for my family. Why, when I have spent years creating a happy home for them, should I give up now during these last weeks when they need the assurance of normalcy more than at any other time in their whole lives?

THE CHILDREN KNOW, of course. We told them. I told Alice and Richard, the two youngest. My husband always has been closer to our oldest daughter, Jackie, 17, so he told her.

Alice, being 13, simply said she didn't believe it. She mentioned one of our friends who had been thought to be incurably ill, but who survived. So Alice has come to the realization gradually, which is good.

Richard, 12, is my baby—I took him

n my arms and explained to him what had learned in the hospital and that I would be leaving the world. There were ears—and we mingled them. I tried to explain that it was God's will.

My husband—well, we had our year of preparation. His jolt came at the very irst—before I had seen the hospital bill with its news—and he lost 20 pounds luring those weeks when he was alone with the knowledge. It was not easy to philosophize with him when at first he rooded in so-human fashion: "Why did have to be you?"

THERE IS A TEMPTATION, when Time s running out, to crowd advice and admonitions into the last moments. That emptation I will not yield to. In the first place, I think death-bed advice and "promises" can be horrible things—promises sometimes even exacted for elfish peace of mind of the departing. Circumstances can change decisions and ituations.

And I am not unmindful of the truth hat the drama of death may impress my influence on my children's lives so that it nay be greater than if I were to remain outinely with them! God works in mysterious ways.

Through the years I've repeated and epeated some of my pet philosophies nd I'm sure they're now a part of the hildren's code of living if they're ever oing to be. I've said it a hundred times n various ways: "I'd rather see you flunk han cheat."

ANOTHER THING we have impressed on he children: "It's easier for you to learn o play than to work, so we'll teach you o work." Instead of joining the country lub, we substituted gardening and Saturay afternoon farm work. I don't know ow much character we've built into our hildren by having them chop bull thistles or paint farm buildings, but at least these have been family projects.

We've tried to keep their feet on the ground in other ways, too. Instead of going to cities for recreation, we've taught our children to love the outdoors. "Some day you might lose all your money and all your friends," we've predicted philosophically, "but if you can enjoy the outdoors you can still enjoy life." We've hiked, we've picnicked, we've gardened, we've been bird-watching, we've hunted and fished.

I feel that all these things remembered in the years ahead will speak louder than any words I could say now. We have worked for years to establish the pattern.

IT TAKES A TIGHT GRIP on my emotions, now and then, I'll admit. Our daughter Jackie is a senior and we have been discussing college. That is what we would normally be doing this time of year. I catch my breath when Jackie, talking calmly about her future, intersperses a remark like . . . "unless I get married." My mind tells me the thing to do is to respond lightly "Oh, we're getting married?" when my heart wants to take her in my arms and cry, because I will not be around for this milestone in my daughter's life.

But for me, Time begins with each new sunrise. I have not taken to my bed —why should I husband my waning strength? Life has been good—there is no urgency to prolong it.

In these past few weeks our home has been "open house" with a full pot of coffee and a sampling of food brought in by friends. These visits have made my days glow with happiness.

WHEN FRIENDS DROP IN, it's their experiences I want to hear. By listening, my own life stretches out and I no longer feel bound by space or time.

Mrs. Raymond Sayre, my 50-miles-distant neighbor (formerly president of the Associated Country Women of the World), came by, for instance. As she showed me a basket of treasures she had picked up in her recent Middle East travels, I found I had the time and compassion to consider the very real problems of the Arab and Jew.

One friend comes in every week and shampoos and sets my hair; a registered nurse stops in to give me a back rub. Another friend helped my daughter cut out a dress for a box social . . . important to a teener. A friend who plays the piano beautifully drops in to give me music. On Sunday, my friend's voice teacher is coming to sing "The Lord's Prayer," a favorite of mine.

I have the time to savor this daily richness. The hyacinth someone has grown specially for me smells twice as fragrant as one bought at a greenhouse which I might have smelled so carelessly before.

I have no regrets—my life has been rich and full, and I have loved every minute of it. But if I were to live it over, I would take more time for such savoring of beauty—sunrises; opening crabapple blossoms; the patina of an old brass coffee pot; the delighted surprised look on a tiny girl's face as she pets a kitty for the first time.

I would eliminate enough outside activities so that I could be always the serene core of my home—for the triumph of serenity has crystallized for me and my family in these last days. There would be more time for the family and for close personal friends.

I would get closer to people faster. When death is imminent we open our hearts quickly and wide. How much more Christian love there would be if we didn't wait for death to release our reserves!

I would live each day as if it were my last one, as I am doing now.

German Experiment is a Success

EIGHTY GERMAN LIBRARIANS and book trade people were having coffee and homemade pastry in the modernistic lounge of the Evangelical Academy of Arnoldshain, West Germany.

They sat in small groups around tables placed against an all-glass wall behind which the mountain sloped down into a valley strewn with picture-book spires. Beyond the village, fields and pine woods rose toward Feldberg, highest Taunus Mountain peak in the land of Hesse-Nassau.

A very young girl, a Lutheran librarian from an almost exclusively Roman Catholic small town in Bavaria, said this was the experience of her life. But she did

By ALEX LIEPA
NLC News Bureau Staff Writer

In Germany, where a big majority of professional people, as well as laborers, have drifted away from the church, a bold experiment has been attempted in the postwar years. At 13 "Evangelical Academies" all sorts of groups are brought together for week-long periods to reconsider their work in the light of Christian teaching. Results are amazing.

not watch the scenery. Her eyes were on her companions at the coffee table. They were debating books.

It was coffee-break time on the eighth day of the rally at the Evangelical Academy for "booksellers, librarians and friends of books." By now the people around the tables were close friends.

THE YOUNG GIRL shared coffee and debate with two other librarians of her age —one Lutheran, the other Roman Catholic—a middle-aged publisher's assistant, and a grey-haired lady who had come all the way from a Communist-ruled city in East Germany to take part in the rally.

Then the little group was joined by Heinz Beckman, one of Germany's foremost critics who, on the previous day, had delivered a provocative address on "The Religious Significance of the Non-Christian Literature." At another table was Friedrich Podszus, a leading Frankfurt publisher, whose theme had been, "Yardsticks for Evaluating Literature."

The day's program had included the addresses, devotions at the Academy chapel, a little time for a walk in the fresh mountain air, brief question-and-answer periods, and two hours for rest and meditation in the rooms or on the tree-shaded mountain paths.

NOW THE BOOK FRIENDS were gathered for coffee which would be followed by somewhat more formalized debate in small seminar groups meeting throughout the building, then would come dinner and after-dinner fellowship—the last for this group, which was to leave the next morn-

ARNOLDSHAIN ACADEMY IS ON A HILL
"An island of friendly light" in confused world

ing to make place for another group coming to Arnoldshain to discuss the problems of another profession.

When the young girl said this was the experience of her life she meant the entire rally. The eight days of daily worship and Bible study, daily lectures by top specialists in the field of literature, the fellowship and the exchange of opinions all were part of the event.

She was one of eighty young and not-so-young people who felt they found more answers during the eight days at the mountain retreat than they had in any other period of their lives. They were strengthened by the eight days of fellowship with other people who had similar problems—the problems of a vocation that is so important in Germany—a nation where dictatorship and war destroyed all the old-established values of art and literature and, until recently, no libraries could be restocked because of economic hardship.

"We do not necessarily have the answers, but we try to lead people into the search for the answers, and the fellowship is just about the most important thing we can offer," said Dr. Heinz Renkewitz, director of the Arnoldshain Academy.

He gave me a pamphlet listing the purpose of the postwar German Evangelical Academies as a threefold effort to "break down fences between people; build bridges where professions, beliefs or opinions have separated men from one another; erect beacons of the Divine message for men who stumble in darkness, or have lost their way."

By the time the participants in the book friends' retreat had left the coffee lounge and separated in small ten-to-fifteen person groups for the last series of afternoon seminars in appropriately small and friendly meeting rooms, the young librarian from Bavaria expressed the same thing in simpler language.

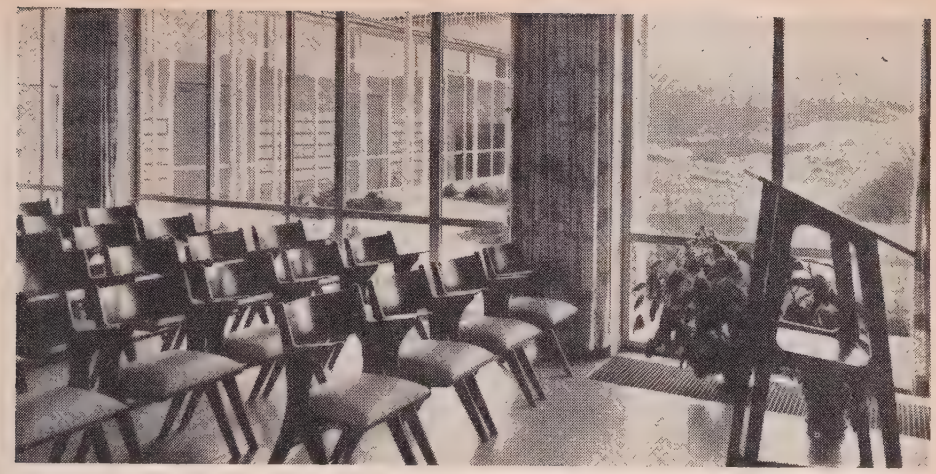
"I am sorry this is over," she said. "I have felt like I had landed on an island of friendly light after having been tossed around on an ocean of lonesome bewilderment."

The German evangelical academies, probably the most significant postwar German contribution to Protestant church life, have served as such islands to many bewildered and lonesome men of many different walks of life. Rallies and conferences have been held in the thirteen academies (including three in Communist East Germany) for lawyers, church officials, factory workers, industrialists, civil servants, politicians, social workers, nurses, doctors, writers, actors, farmers, former prisoners of war, housewives, athletes—almost any profession, trade or group of society one could think of.

The groups have discussed religion and church. They have debated Marxism and marriage problems, astrology and religious art, educational and village reconstruction problems, the problem of pain and anxiety, the responsibility of the Western world, the Roman Catholic dogma of the Virgin, social psychology.

The first German evangelical academy was established a few months after the end of World War II at Bad Boll near Stuttgart. The Academy of Hesse is the second oldest. Established in December 1945 it began on a moderate scale and had no permanent home of its own for many years. It is now proud of having the most modern, most-functionally built plant of all the academies.

The low-slung, u-shaped glass-and-concrete construction that hugs the mountain over Arnoldshain was designed and built for one purpose only: to offer the best facilities for fellowship and group-



CLASSROOM AT ARNOLDSHAIN
Through a glass wall, the mountain peak

contemplation. It is used throughout the year for academy rallies and—in between—as a retreat and study home for pastors of the Evangelical Church of Hesse.

The building is modern throughout. Even the chapel that stands on the very precipice at the wing of the building is super-modernistic. The octagon-shaped construction with the high, conic dome features dark-blue pews with shelves on which red-and-blue hymnals are placed in alternating rows. The altar is hammered brass. The pulpit is brass decorated with abstract paintings. On the main floor of the academy a huge hall, accessible from a spacious parking place, leads into a long row of large and small meeting rooms, offices, lounges, libraries and reading rooms, almost all of which have glass walls toward the valley and direct exits to the outdoors. A huge kitchen and dining room is placed in one wing.

Below the main floor are smaller meeting rooms for seminar groups, game rooms and recreation rooms for fellowship evenings. Above are the one- and two-bed rooms for rally participants, each airy and bright and with running hot water and shower you would look for in vain at a medium-priced German hotel.

However, the price for attending a rally at the Academy of Arnoldshain averages 7.50 marks per day, including room and all meals. That is less than the price of a hotel room with no shower, no hot water, and no food at all. The librarians paid a total of 58 marks to attend their eight-day rally. Some paid even less because they could not afford the full price.

The German evangelical academies do not strive for attendance records but rather for a selection of participants among those who really seek new spiritual foundations for their work, need solutions for ethical questions of their occupation, or yearn for ways out of loneliness and toward God in their everyday vocation.

Since few people who are on such a search are well-established in the post-war German economy, the burden of costs is carried in part by the sponsoring churches and in part by people who appreciate what the academies gave them and can afford to express their gratitude in the form of donations.

THEY COULDN'T SAY NO

Lutheran Laymen's Movement staff members come from varied backgrounds to find satisfaction in full-time service in United Lutheran Church

By LUCILLE E. HEIN

"How can you say 'no' to the Lord?" asked a staff member of the Lutheran Laymen's Movement for Stewardship (LLM), as he gave his reasons for accepting a full-time job in Christian stewardship.

"I enjoyed my career, but I knew I'd never be satisfied until I was in full-time church work. When I had an opportunity to join LLM's staff, I accepted without hesitation, because . . . well, how can you say 'no' to the Lord?"

Other men have felt the same when asked to leave well-paid, satisfying positions to join the LLM staff. The Lutheran Laymen's Movement for Stewardship, an organization of volunteer workers, operates the ULCA Department of Stewardship. Its executive director is Henry Endress, the United Lutheran Church secretary for stewardship, and its office is in Lutheran Church House in New York City. LLM's work is carried on by eleven staff men in the field and at headquarters, a competent office crew, an executive committee, and the thousands of local LLM members who are dedicated to Christian stewardship.

LLM's purpose is to teach Christian stewardship and to raise the level of giving in the church—not only the giving of money, but of time, talent, and service. Its program of field service includes fund-raising counseling, membership recruitment, field visits by staff members, and production of public relations material.

A tremendous task is accomplished by the eleven associate directors and assistant directors who work with Henry Endress to promote stewardship among lay people. Who are these eleven men?

They range in age from twenty-six to sixty-six. Their backgrounds in education, job experience, and personal interests are varied. All of them have given years of volunteer service to their local churches and their synods before joining LLM's staff. Two of them serve without salary. All of them feel that "our diverse backgrounds are proof that anything you know can be used in church work. Nothing is ever wasted."

In alphabetical order, LLM presents these eleven dedicated men:

Ira F. Angstadt: had long experience in aviation as pilot, instructor in aircraft and engines, managing editor of several engineering and construction publications, now works with LLM's fund-raising counseling service, active in his mission church, has been stewardship committee chairman for two churches.

Peter E. Bock: has an insurance background, active in young people's work in his church, works in LLM's public relations and membership area and is office contact for the men who work in membership in the field.

JOHN A. BOZMAN: left work as kitchen equipment contractor for full-time work in LLM membership enlistment, has been volunteer director for church fund campaigns; initial employment by LLM made possible by an anonymous gift for use in membership recruitment.

EDWARD J. BRACKEN: formerly college public relations director and journalism department member, free-lance writer and photographer, active in church work wherever he lives, now a member of LLM's fund-raising counseling service.

EDMUND C. FOEHL: has worked in law, sales management, public speaking, developed visual aids for education and church use, key man in promotion and distribution of *Martin Luther* film, helped to establish LLM's fund-raising counseling service.

DR. H. C. HOISINGTON: retired from his Texas dental practice, started a new career by volunteering for full-time field service without salary, works in stewardship sector projects.

GEORGE F. JAEGER: retired Chase Manhattan Bank official, veteran member of LLM, now serves LLM as volunteer staff member with special responsibilities in finance and statistical work.

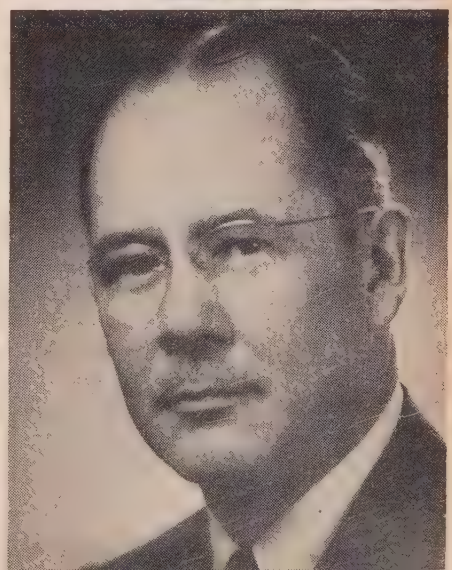
CHESTER A. MYROM: has wide experience in grocery business, community lead-

Some of the LLM team members

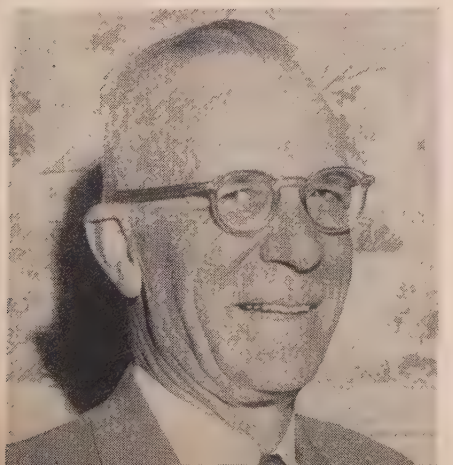
Chester Myrom

Ira F. Angstadt

Dr. H. C. Hoisington



Zeb Trexler



ership, recreation and education projects for youth, and church-related work, pioneered in setting up LLM's fund-raising counseling service and sector projects in stewardship.

GEORGE R. F. TAMKE: free-lance writer and sculptor, has much experience in local church work and on synodical committees, previously production manager for a printing company, now LLM editor, writer, and artist.

ZEB B. TREXLER: automobile sales executive for twenty years, field secretary for a church college, now devotes full time to LLM, travels in every part of the United States and Canada to talk about the practice of Christian stewardship.

JOHN I. VAN IDERSTINE: has background of office management with broadcasting and textile firms, is councilman and stewardship leader in his church, now LLM's office contact man and overall co-ordinator for those working in the fund-raising counseling service.

Because these men are typical of many who devote their time and talent to the church, their comments on why they joined the LLM staff may help others to understand the appeal and challenge in laymen's work in the church.

"WHY DID I join the LLM staff?" one of them repeated the question. "It was a call—like the call pastors feel. My business life was at its peak. I had no reason to leave it. Yet when LLM offered me this job, I leaped at it. My wife put my feelings into words when she said, 'This is what you've always wanted. It's a call from God.' "

Another staff member who had advanced steadily in office management jobs said, "The wrong end of my life was devoted to the church—just the few hours left after a long day at the office. This seemed wrong. The big share of time ought to be for the church. I made my decision, and here I am."

One man, looking back to his first days with LLM, said, "I still have a sense of wonder about how I came into this work. I had long felt that church-related work would fill some gap that there seemed to be in my life. At a ULCA convention, I met Dr. Franklin Clark Fry and Henry Endress, who had an idea for a job they thought I could fill. My wife and I felt that this was the answer. It was as though I had been preparing for just this job all my life—as though it were God's plan."

"HOW DID I FIND this job?" one man said thoughtfully. "I'd say the job found me. Endress came to our new church to do some planning about stewardship for children and young people, and I helped him set up photographs for a brochure on this subject. Casually he asked me if I'd ever thought about working for the church.

"I'd often had a nagging thought that maybe I could use my talents to fuller capacity in church work. Endress added fuel to that thought. For five years we kept in touch—not with any definite idea of a job with LLM. Then the right job appeared, and I accepted it. This work uses everything I've learned in my career in teaching, writing, and public relations."

One man said he owed his start in full-time church work to criticisms he made of synodical promotion and publicity material. He had been working in the commercial audio-visual aid field, and felt that the church should make fuller use of the many excellent audio-visual techniques in telling its story.

"My comments came to the right ears, and here I am telling the story of church work. I work in the fund-raising counseling service . . . that's a place where audio-visual presentation counts. All of us in

LLM find that the church can use any special talent or background we have."

"That's certainly true," agreed a staff man who is editor, writer, and artist. "I was asked to come because LLM wanted to enlarge its graphic arts work. I was raised in religion and in art, and I believe they go hand in hand. This is an age of advertising, and the material produced by church organizations ought to be every bit as artistic and provocative as that produced by commercial organizations. If they can sell soap, think what we can do with a wonderful product such as stewardship!"

One of LLM's big services is fund-raising counseling, and the fund-raising counselors have helped many congregations determine their needs, set up a fund campaign, and carry the campaign to a successful conclusion. They work with pastor, church council, church organizations, and the total congregation to develop long-term plans for fund-raising.

One of the counselors says, "I believe that congregations of any size need the persistent voice of the expert consultant in fund-raising. He knows techniques and short-cuts. And churches save time by using the helpful material produced by LLM."

The fund-raising counseling service came into existence when LLM observed the work being done for churches by professional fund-raisers. What techniques did they use that could not be used by LLM? Why should congregations have to go outside the church for such help?

The pilot fund-raising campaigns were inspirational, and thus the counseling service became a permanent part of LLM. As one man said, "The money is always there. It's just that we help to change people's ideas about Christian stewardship and Christian giving."

"The money is always there"

All the men in LLM agree that it is not only the financial result of a campaign that is important. Congregations find that their financial campaign is paralleled by other results in stewardship. A campaign raises the sights of the congregation, increases their total participation in the church. Attendance picks up. People who have never been active in church work take part in the campaign, and new leadership is discovered.

Another man said, "A fund-raising campaign is inspirational because men and women show how willing they are to work for the Lord if only someone shows them the way. I always remember a man who offered his services to his church with these words—'Pastor, use me.' "

After several successful fund-raising experiences, LLM men began to ask themselves—why limit this work to fund-raising? What is there about a fund appeal that makes people give? Other church projects are as important as finances—such as expansion of membership and extension of Christian stewardship of time and talent.

"With that, LLM started the sector projects for stewardship," said the man who pioneered the first sector project. In a sector project, selected leaders of congregations in the same area assemble for intensive training in how to conduct more effective stewardship study and action

programs in their own congregation. Each congregation proceeds independently, but follows identical procedural steps and approximately the same time schedule. LLM has found that churches participating in a sector project experience substantial increases in pledging as well as a quickening of the total life and work of the church.

THE MEN WHO CARRY on the LLM projects in the field and at headquarters do not live and work in a vacuum. They have wives, children, even grandchildren, whom they miss when they are in the field. But, as one said, "That's the fate of the traveling salesman. He has to get out on the road."

Wives play an important part in giving these men to LLM. "You can't accept a job like this without your wife's backing," one of them said. "Taking the job may mean moving away from lifetime friends, perhaps accepting a lower salary. If you are on the field staff, it means that your wife has to be father and mother to your children for several months a year. It means giving up many family pursuits. But LLM wives believe in stewardship. They take everything with a smile."

Another man felt the same. "After I retired, I volunteered my services full-time on sector project work. I couldn't have done that without my wife's encouragement. She sent me on the work with her blessing—saying that God always provides opportunities for those who want to do his work."

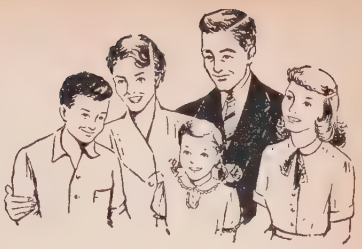
"Sometimes I am afraid my wife and family will forget me," said one who spends about ten months a year in the field. "The last time I came home, my daughter greeted me at the door and said, 'Yes? We don't need anything today, thank you,' and shut the door in my face. Then she opened it, laughed, and hugged me."

WHAT ABOUT the members of the Lutheran Laymen's Movement in all the local congregations? What satisfactions do they get from their membership? An LLM member has the satisfaction of knowing that the whole United Lutheran Church benefits from his contribution. He makes possible LLM's fund-raising counseling service, membership service, stewardship sector projects, field visits, all the audio-visual material prepared at LLM headquarters. Each lay member is an example to others of how laymen can assist pastors in raising the level of stewardship.

"People want to give," said one of the staff. "They plead and say 'Show me how.' The LLM staff members show them how to give faith, talent, time, service, and, of course, money."

There is no pride of self-accomplishment among the staff of the Lutheran Laymen's Movement. They feel humble and thankful that God has called them to his work. All of them see two underlying principles in LLM. The first is that the work they do is the result of LLM members everywhere who make this work financially possible. The second is that the work they do is a reflection of what laymen can do if they want to serve their God.

THERE IS NOTHING that can meet the bane of anonymity in our time, whether in the secular or in the religious order, but a resurgence of evangelical Christianity, a rediscovery by lonely human atoms what it means to be "men in Christ." —JOHN A. MACKAY in *God's Order* (Macmillan)



DIFFERENT

I DIDN'T INTEND to houseclean the living-room this morning. It was just that cleaning one spot showed up another. Before I knew it, I'd been working there over an hour.

"What this room needs," announced Pete, as I straightened up from giving those little brass feet on the coffee table a quick polish, "is flowers. Tom's mother's got 'em everywhere. On the mantel, on the tables, on the windowsills, even in the fireplace. You should see it!"

"Could it be they work their garden better? Right now about the only things we have are those scrawny zinnias."

"They're not scrawny. Just a little yellow in the stems from the weather. I'll get you some. Hey, Tom!" he shouted out the front door, "here's my glove. I'll be there in a minute."

ARRANGING flowers was another thing I hadn't expected to do but life is full of little surprises. "Hurry up, though." I said. "I haven't even looked at the rooms upstairs this morning."

"Better stay down here, then," he laughed. "You won't be happy about Susie's room."

Susie and Donna had dashed off to day camp in a great rush this morning. I hoped Pete was just being brotherly when he said I would not like their room, but I had a feeling he was probably right. I put away my cleaning tools while I waited for Pete to bring the zinnias.

"Look, Mom. This whole big bunch and no two of them exactly alike. Even these two reds that you think are alike at first, when you really look at them aren't the same at all. The petals aren't even the same shape when you look close."

"Isn't that just so! You think you know what a zinnia looks like. Then you examine them and you find how different they are."

"SAME WITH PEOPLE. Like our feet. When we went swimming yesterday, we were comparing feet. No two people have feet quite alike. You know that?"

"I guess I knew it, but I don't believe I ever stopped to think very much about feet."

"Well, you should. They're interesting if you look carefully."

"Oh, Pete! I don't want to think about feet just now. Feet are usually ugly. So why should I look at these pretty flowers and think about something ugly?"

"But the only reason feet are ugly, is that we keep them cooped up in shoes. The way God made them, they're really beautiful."

"Maybe you're right," I agreed, but only half convinced. "Now, where shall we put these zinnias?"

"On the coffee table where they'll really show. —But you know people are a lot different in other ways. Not just their feet."

WHEN PETE GETS interested in an idea, there's no use trying to change the subject. He can be just as stubborn about sticking to the subject as he was about anyone moving his toys a few years ago.

"Now take noses." He went to the mirror to have a good look at his own. Maybe he thought it had moved out of place since he brushed his teeth this morning. I settled myself on the arm of the davenport to hear about noses. "You've no idea how many ways noses can be different."

"No, I guess I haven't. They do come in a lot of different sizes." While part of my mind was registering the fact that this was a pretty idiotic conversation, another part of me was saying, "But you ought to thank your Father in heaven on bended knee that he is actively curious and really looking at things around him, not taking them for granted, and that he wants to talk to you. Cut him short now, and five years from now you may be complaining that your son never talks to you." I smiled at him with real affection and interest.

"SIZES AND SHAPES. Even in the same person the two nostrils are often not the same size and shape."

"Have you been reading up on this, Pete Melton? You can't tell me you know things like that just from going around looking at people—not unless you've been staring in a mighty rude way!"

"Oh, we were talking about it in Sunday school."

"Sunday school? Oh, come now! How did you ever get onto such a subject?"

"We were talking about God's making everything. Not just way back at the beginning of the world but right now—everytime a flower opens or a person is born. —In fact, that's how we came to notice our feet when we went swimming. Funny how you get to noticing one thing and then you get to notice everything. —Hey, if you keep me talking all day I never will get to baseball practice!"

"I keep you! Who was doing all the talking? —And besides, my name is not 'Hey' either, I would like you to know!"

"O.K. Mother, dear! —I'll see you!" He was off in a swirl of flying shirttail, bicycle horn and dust.

THE LIVING-ROOM did look charming. Shining wood, clean upholstery and Pete's flowers made a most attractive combination. I started upstairs feeling more than a little smug. Then right at the top of the steps it hit me—the view of the girls' room. Beds unmade. Clothing strewn about. What a mess!

Pete had said I wouldn't like it. But that was putting it much too mildly. Anger began to rise somewhere deep inside. How many times had I insisted that getting home chores done first was a condition of going to day camp!

I would simply have to devise some penalty or punishment that would "put some teeth" in my orders. But what could I do? To punish Donna when she is living in a strange home, separated from both her parents except for the brief visits from Tony? And punish Susie when she is sharing her home and to a large extent her parents with a friend? To punish her and not Donna would probably be the straw that would shift the balance in their happy relationship.

"Oh, dear, God," I murmured, laying my anger out in front of me like a physical thing. "I'm furious. And I'm more furious because I don't know what to do. I really don't. I don't know why they are so careless. I wish I did. They aren't a bit like Karen. And they aren't like each other, either."

AND SUDDENLY I was understanding what Pete had been talking about. No two of God's creations are just alike—feet or noses or girls. Punishment was not the answer. But neither was picking up things myself. I went quickly downstairs before temptation could reach me.

WORSHIP NOTEBOOK

According to a story I heard, a clergyman invited a prominent Broadway producer to his church. "Come to church next Sunday for the communion service," he said. "Get there early. Watch everything that is done from the very beginning until the last person has left the church. Then tell me: how does the service of holy communion qualify as good drama?"

The cleric was interested in putting on a good show. A church service like a Broadway play, a motion picture, or a TV program has to have spectator interest. If it doesn't, people will be distracted. Their minds will wander.

There has to be a developing plan which moves the beholders (and the participants) along from point to point. Where it drags, it must be perked up. Where it is too harsh it must be softened.

On Sunday the producer arrived well ahead of the appointed hour. Taking his place he prepared to make a careful study of the task assigned him. He gave keen attention to every part of the service. When the last worshiper had left the church, the producer and the pastor sat down to talk.

Enthusiasm filled every word of the producer. He found himself reaching for sharp, expressive terms to describe his feelings. The service, he said, had a good pattern, a gradual yet interesting development, and above all, much of what he called "good theater." The setting, the vestments, and the movement, all were carefully noted and analyzed by the producer in his glowing commentary. Step by step he reported his impressions from the moment that the people had entered the church.

His description fascinated the clergyman, who was beginning to see the service in a new light (and incidentally, complimenting himself on a novel and most satisfactory idea). He was totally unprepared when the producer shifted abruptly. "There's one major fault with the whole production. It never ends!"

The producer continued: "The service reached a peak, when after the lessons, the sermon brought interpretation and understanding to the people. From that point there was the response in the offering.

"Then, in mounting interest, another peak was reached in the holy communion. From a well-achieved climax, the service quickly went on to what I thought was the end. With bowed heads the people received the blessing.

"I thought it was over, it was all so natural. But then there was a recessional hymn and with it a most military-like procession. Now it was over, I said to myself, as the 'Amen' died away. But still there was more. The people stood with bowed heads while a boy snuffed the candles. A bit too much ceremony, but at least an end. Still the people stood as the organ re-echoed, on sentimental chimes, the final hymn. Surely it's over, but from the back of the church a voice rose in final prayer. It all dwindled away to nothing."

Isn't it true? Our Sunday services for the most part are well organized, and then dwindle away into nothing?

The benediction is the end of the service. That's what the *Common Service Book* says. I suppose a hymn is necessary, if for no other reason than to get the choir out of the church, but must we gild the lily?

In the recent past our churches have introduced the practice of using acolytes. This is entirely acceptable, but for a functional reason. It's much more appealing to the eye to see a boy vested in the cassock and cotta light the candles, and then snuff them, than to watch one of the ushers strike a match and later blow the flame out.

But there is no cause to make a show out of it. Some parishes direct the acolyte to finish his task during the last hymn; others, immediately following. Whichever is done, he should go quickly yet reverently to the altar and do what must be done.

There is no cause for him to snuff a candle on one side, return to the altar, bow profoundly, then go to the other side. Then come back, again bow, and so on. This is the worst form of externalism.

I've seen a few services in Roman Catholic churches and I've seldom seen the amount of ceremony there in this matter that characterizes some of our congregations. Moreover it isn't necessary, nor conducive to good ceremonial, to have an acolyte—as one pastor put it—"say the General Prayer to himself as he does it." Let him do his work, but not put on a show.

THE SAME IS TRUE of the other extras. Organists are inviting criticism when they drag out the post-service ceremony by prolonging the repetition of the hymn melody after the "Amen."

Nor is there a place for a final collect, from the rear of the church or from any place else. The service is over. An artist will tell you that once he feels the painting has achieved what he intended, he must lay down his brush. Temptations to add a daub here or a stroke there are to be put aside. To achieve this ability is to be a good artist. Pastors, organists, and acolytes—please take note.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Heady

QUESTION: Ben took two courses in a night school during the past winter—university extension courses. Since then he knows everything, and he gives no consideration to anyone else's thinking. Whatever it was—teacher, subject, or associates—it certainly hit him hard and has created a problem.

Through all our previous years together we had talked things over in a very friendly way, a delightful give-and-take, but it just seems that such a thing is no longer possible, for he has all the answers. While he doesn't say it in so many words he implies that I know so little that it doesn't count, while he is the acme of information and wisdom.

This new one-sidedness is making home life most unpleasant. The change has been rather sudden, and, as it seems to me, quite unjustifiable.

REPLY: Ben seems immature despite his studies. He has failed to gain adequate perspective or sense of proportion. He reminds one of Bacon's words, "A little learning is a dangerous thing."

Be very patient with Ben. Let him

talk himself out without any interruption. Then speak calmly, taking care that what you say is well-founded, and stop before you cause irritation. Such a procedure may open the way to better interchange.

Since evening courses are available, why not take some courses yourself? "Informed but humble" may set a pattern which Ben may be willing to emulate.

Invite into your home, perhaps to dinner, some men and women whom you consider well-informed thinking persons. The conversation may reveal to Ben his real status and influence him toward more reasonable attitudes.

Inform yourself well on several particular phases of life, in or out of courses, such as family finances, the esthetics of homemaking, or husband-wife relationships. You can then better stand on your own feet and take a larger part in conversation and in making decisions. Whatever you do, you will make most progress by following a calm, inoffensive course.

Read: *Money and You* (Life Adjustment Booklet), Lasser and Porter; *How Love Grows in Marriage,* L. F. Wood; *Your Taste and Good Design* (Life Adjustment Booklet), Thomas Folds.

lelp sister?

QUESTION: Ten years ago, as a widow, married Harold. He had two grown-p children, now married. Harold is etting along in years but he still works egularly, brings his money home, and as no bad habits. We go to church every unday and he contributes fairly liberally. arold is foreign-born and believes a oman's place is in the home. When we ere married, I gave up my job. He is yal to me but he has no interest in the embers of my family.

Here is my big worry. I have a sister who has a daughter, Marie. In her youth Marie had an unfortunate experience through which she "lost face" with the other young people. When she came to marriageable age she picked up a "crooked stick, a no-good bum." She now has four children, for whom her husband accepts no responsibility—he is in jail a good part of the time.

My sister's husband has but a small income, so it is impossible for her to help Marie. I have tried to help by baby-sitting—passing the money on to my sister. But here is the hitch—my husband objects to my helping my sister or Marie. So I have quit doing any work, and Harold won't give me money for my relatives. Yet I feel the relatives need help very much—they are having a rough time, while Harold is doing very well financially. I am not well, and this worry adds to my troubles.

REPLY: Suggest to your sister or Marie that she investigate the possibility of getting public assistance for the young mother and her children, or try to find a day nursery where the children may be left while Marie works.

Plan for a pleasant occasion when Harold and you can sit down in quietness and good humor, and talk over some of the serious matters of life, such as age, the oncoming of death, our obligation to help other people, including your relatives, and how it may all look in the eyes of God.

It is possible also that you may be able to enlist the assistance of one or more men who command Harold's respect—they may be able to give him a different viewpoint. Continue your prayers that God's will may be done, and remember that a harmonious home will facilitate matters.

Criticism of Reinhold Niebuhr

Reinhold Niebuhr, His Religious, Social and Political Thought. The Library of Living Theology. Edited by Charles W. Kegley and Robert W. Bretall. Macmillan. 486 pages. $6.50.

The editors of this volume are in the process of publishing a series of volumes on the leading theologians of our day, the first having been on Paul Tillich while later ones will include such men as Emil Brunner, Karl Barth, and Henry Wieman.

A general pattern is followed in this series as exemplified in Vol. II. First, Dr. Niebuhr writes an intellectual autobiography in order to explain the background and factors which have gone into his theological development. Then follow essays on "interpretation and criticism of Reinhold Niebuhr" by twenty distinguished men including theologians, historians, social and political scholars—a Lutheran, a Jesuit, two Jewish rabbis, a liberal, a naturalist, and a conservative.

This method is excellent, and throws much light on Niebuhr's social, political and religious thought which a casual reader might not discern. Frequently Niebuhr's language is involved and his use of paradoxes misleading when taken out of their larger context. In this book he is viewed from many different angles by very capable men.

It would be quite unfair to list the criticisms of Niebuhr's thought without giving his replies, but such a discussion would be too lengthy for a book review. Niebuhr's great contribution today is his conviction that religion is applicable to all of life and a realistic approach is not incompatible with biblical Christianity. His Lutheran heritage is clearly seen in his emphasis on sin and grace. His view of the Bible, he also explains, is closer to Luther's position that the Bible is "the cradle of Christ" than to the Calvinistic fundamentalistic approach.

In describing Niebuhr's thought, E. A. Burtt states, "According to Niebuhr the heart of Christianity lies in the conviction that God through love for man freely takes upon Himself the suffering that is the blind and inevitable consequence of human sin." Niebuhr points out, as the reformers did, the evil that is in the good and the superficial pretense of goodness in modern civilization.

Abraham I. Heschel explains, "Niebuhr's distinctive contribution to contemporary thinking lies in his comprehension of 'the dimension of depth in life,' in his tracing every problem with which he deals 'to some ultimate origin.'"

Following these essays, Dr. Niebuhr was given an opportunity to reply. He states that he never has claimed to be a theologian but has been primarily concerned about social ethics and thus his treatment of theological subjects have been primarily in the context of inquiries about human nature and history.

Attacked because of his use of the word "myth," Niebuhr writes that he regrets he used this word because it has been carried too far by some. However he maintains that theological truths are true, independent of historical events. Faith rather than history validates Christianity.

There is a concluding section giving a complete bibliography of Niebuhr's writings which requires 33 pages merely to itemize them.

This book about Niebuhr is not a substitute for reading his own writings but is a valuable companion in helping to avoid a narrow and one-sided view of his contributions.

ALTMAN K. SWIHART
Carthage College

Read This Before Voting

Politics for Christians. By William Muehl. Association Press. 181 pages. $3.

The author makes an eloquent plea for critical and responsible Christian participa-

on at all levels of the affairs of state. He tacks our notorious American Protestant olitical irresponsibility. The cult of ugged individualism" pictures political life the "good guys" over against the "bad ys," oblivious of the actual social sources power-politics, ignorant of the decisive sues and voting records distinguishing mpeting candidates, and unconcerned out the multitude of sins which are cov-ed every election year with a multitude of ide grins, clever phrases, shaked hands, and ssed babies.

Muehl has an answer for those who raise e question of separation of church and ate, stating that it is by mixing religion with olitics that we best protect our treasured paration. Our founding fathers were aim-g only at prohibiting the European state-urch system, where one institution was ven official sanction and special privilege. hen true religion fails to provide the na-on with some spiritual grounding and oral cement, however, the state will itself come a semi-religion, as seen in the de-onic social structures in recent Germany, ain, and Russia.

He then describes how the average Chris-an can apply his faith in the everyday echanics of political organization and ac-on. Particularly searching are five criteria hich Muehl suggests by which to judge ndidates' views, party platforms, and gov-nment records from a Christian perspec-ve. It would be well for U.S. citizens to t acquainted with them before going to eir polling places in November.

Philadelphia WILLIAM H. LAZARETH

alvation Army

Happy Warriors. By Pamela Search. Arco blishers (London). 173 pages. 16s.

Into a short book filled with facts and fig-es, Miss Search has compressed a history the social work of the Salvation Army, well as a survey of the current activities the field. Here are the big dramatic ories in which the Army has played a part the abolition of the white slave traffic in gland, the final abandonment of Devil's Island as a penal colony by the French after a hundred years, and the many smaller day-to-day services of the Army, ranging from fresh-air camps for slum children, to service-men's canteens and a missing persons' bureau. L. E. K.

Book Brevities

Chaplet of Grace. By Basil Partridge. Westminster Press. 283 pages. $3.75.

Mr. Partridge has written a lively account of the life and work of a young Anglican clergyman sent out from England to the semi-wilderness that was Nova Scotia in the latter half of the nineteenth century. Based partially upon family records, the story presents believable characters in the form of the minister—Harry Pennington—and his wife, Victoria, self-willed and spirited.

Although played against a background of church and parish activities, this is fundamentally a story of people, learning, growing, adjusting to their lives and environments, which also gives us a picture of the time and place of the setting. L. E. K.

Mrs. Minister. By Olive Knox. Westminster Press. 190 pages. $3.

Drawing upon the memories of her own childhood, Mrs. Knox has written the story of six years in the life of a minister's family in the early years of this century. Papa is torn between being a minister and being a farmer, and Mama is determined that he shall be a clergyman. For six years we follow the family from one small Dakota town to another, with stopovers on a homestead, while children are born, friends are made, one child drowns, and finally the family returns to Canada, its original home.

L. E. K.

Portraits of Bible Women. By Ethel Clark Lewis. Vantage. 252 pages. $3.

The Bible is a great picture gallery of women as well as men. Mrs. Lewis lists 159, plus 128 references to women who are not named. The author has been a diligent Bible student for many years, and presents in a straightforward manner the information she has collected.

ORDINATION IN SASKATCHEWAN

Synod President Wilke, Prof. Olsen, Ordinand Friedemann Penner, Dr. E. J. Treusch

Western Canada Synod Emphasizes Evangelism

By E. G. GOOS

THE NOTE OF "EVANGELISM" was struck again and again in the sessions of the Synod of Western Canada, held at Saskatoon, Sask. July 3-6.

Striking the note first in the sermon at the opening service, President Arnold R. Wilke called for the maintenance of "lofty standards," the inspiration of "lofty motives," and the putting forth of "lofty efforts," "to extol a lofty Christ."

Chaplain H. O. Hartig made "evangelism" the central theme of his convention meditations, scoring the narrow theology of evangelism of a Jonah and of Israel, who would restrict salvation to one people, and calling for a concern for all people and a vision of a world-embracing evangelism.

Dr. John Rilling, U.L.C.A. representative, struck a similar note in his presentation of the causes of the United Lutheran Church in America, stating that our 1955 increase of 37,000 in membership and our net increase in congregations of 39 would not permit us in any way to be satisfied wi what we have accomplished. He called f 100 per cent use of the program in t Evangelism Mission. "There are," he state "no shortcuts to success." What the chur is asking its membership to use is what h been tried and found profitable.

Associate Secretary for Stewardship I F. Angstadt called for a wholehearted r sponse to God's word in the practice Christian stewardship. "Stewardship," stated, "is not a new American gadget, b a close-working partnership of God a man." A number of laymen were enlist for membership in the Laymen's Moveme for Stewardship.

THE CONVENTION WAS forcibly remind of its need for students for full-time servi in the church. There was only one candida for ordination. The question of a Bi school to enlist more men for theologi study was discussed. Congregations we

rged to provide scholarships. The Committee on Full-time Christian Service will extend its "institute program" and a committee to continue its study of co-operation in existing Bible schools.

What does it mean "to attend to the business of the synod during the interim"? The executive committee had sold the house of the president of synod without authorization by synod. The sale was approved to make way for a new house on the seminary campus, but such authority was not conceded to the executive committee and the constitution is to receive special study in this area. Other amendments to the constitution were received.

Synod shied away from the suggestion of a further full-time officer of the church to combine the offices of the secretary and treasurer and permitted the executive committee to provide secretarial help where such officers may require it.

Three new congregations were received: Grace at Russell, Man., St. Mark's at Regina, Sask., and Prince of Peace at Edmonton, Alta. The statistician reported a gain of 300 baptized, 545 confirmed, and 100 communing members. The treasurer's report indicated an increase in overall giving for benevolence in the amount of $2,414. The apportionment income showed an increase of $3,505.

The budget for 1957 provides an increase of $2,500 in appropriation for the Lutheran College and Seminary and an increase of $2,260 to provide better housing and slightly more in travel funds for the president. $1,650 are to be divided equally between the synod and the United Lutheran Church in America. Beyond that sum the United Lutheran Church will receive all apportionment income. To reach the goal congregations will need to increase their giving at least 30 per cent; a few will need to increase from 80 to 130 per cent, according to their performance in 1955.

ULCA CONVENTION DELEGATES

Clergymen: Arnold Wilke, L. J. F. Koss, J. G. Goos, H. H. Poggemiller, A. G. Quergesser, Philip Schmidt.

Laymen: E. H. Boehme, E. Pokrandt, John Blaser, Rudolf Schewe, John Meisel, Adolf Mittelstadt.

OVERSEAS

BOLD STATEMENT BY GERMANS

GERMANY: Berlin. July 6.—THERE WERE NO vague or compromising words in a statement issued by a special synod convention of the Evangelical Church in Germany, meeting in Berlin June 27-29. The churchmen summed up their charges against East Germany's Red government in plain language.

The government, violating its constitution and its promises, seems to be engaged in an aggressive campaign to cripple and destroy the church, the synod said. A committee report describing the present situation was received by the synod and is to be used in future negotiation with the East German government in attempting to reduce tension between church and state. The report is as follows:

"The responsibility which the Synod of the Evangelical Church in Germany (now meeting in Berlin) feels towards Protestants all over the world obliges it to speak about the present situation of evangelical Christians in the German Democratic Republic. It does so because Christ entrusted all his followers with the task of preaching the gospel to all men. It does so because of the conflicts of conscience which disturb all those who have had to live for years in the midst of increasing contradiction between the commandments of God's word and what is expected of them as citizens of the German Democratic Republic. It does so in the endeavour to promote peace based on freedom of conscience, and thus to remove the present tensions between church and state.

"The constitution of the German Democratic Republic guarantees the church freedom of belief and of conscience, freedom of religious observance, the right to administer its own affairs, power to tax its members,

a guarantee of its property and of state aid, protection of church celebrations, permission to give religious instruction on the premises of the schools and to hold services and carry on pastoral work in hospitals, prisons and other public institutions. Thanks are due to the men and women in government who have seriously endeavoured to ensure that these rights are observed, and to others who have helped the church to fulfil its task. After the conversation of June 10, 1953, with Premier Otto Grotewohl, the Protestant churches in the German Democratic Republic ventured to hope that the main difficulties were removed and that the church would be allowed the necessary scope for its work.

"But very soon forces to which Christianity is nothing but religious superstitution gained the upper hand; these people want to annul the protection granted to the church in the constitution and thus to submit the church once again to heavy oppression. The difficulties to which this situation has given rise have constantly been brought by the church before the state authorities, even to the Ministries and to the Council of Ministers, but without any improvement being effected.

"Here again we draw attention to some of the greatest difficulties. The instruction given in schools in the German Democratic Republic tends more and more to be based on a dialectical and historical materialism which is atheistic, and Christian parents have no opportunity of protecting their own children from the spiritual difficulties which result. The Christian faith is often treated with contempt, and this situation is tolerated, encouraged and even abetted by the state in schools and state educational institutions. Highly gifted children of Christian parents (especially if they are active in the church) are often refused admission to secondary schools and universities because they cannot accept the philosophy of Marxism.

"Not least is the training of theological students complicated by the fact that many professorships in the theological faculties have been unoccupied for years, and tha the seminaries indispensable for the carry ing on of the church have in many case been closed. Young Christians are threat ened with all sorts of obstacles for thei future, if they refuse to take part in the *Jugendweihe* (youth dedication ceremony of the state) or to make an affirmatior which is against their conscience. Ever future clergy and church workers are ex pected to make a formal statement, accept ing this view of life. None of these practices is in accordance with article 41 of the con stitution which guarantees full liberty o faith and conscience. It also violates article 44, which guarantees the church the right to give religious instruction on school premises —whereas very often in primary school state measures make it very difficult or prac tically impossible to do so, and in secondary schools such instruction is prohibited.

"Furthermore church activities outside the congregation, especially among youth are dependent upon state decrees and spe cial permits, or else forbidden altogether The active members of the student move ment and the *Junge Gemeinde* (church youth groups) are constantly open to sus picion and attack. For years the one and only Protestant paper for youth has been prohibited, no reason being given. Othe church papers are forbidden from time to time, and their circulation is drastically restricted. Services and pastoral care in prisons, hospitals, old peoples' homes and other state institutions are restricted or en tirely prohibited. The missionary activity of the church is limited or prohibited by the arbitrary interpretation of the regulation concerning the registration of activities This applies particularly to the closed zone (*Sperrgebiet*). The protection of Sunday and holidays promised in article 16 of the constitution is being infringed more and more frequently.

"Church institutions, and those of church origin like the famous Francke foundation in Halle (which were established throug the faith of August Hermann Francke) ar

(*Continued on page 46*)

All-Lutheran Night at Detroit Ball Park

By CLYDE G. STEELE

DETROIT—Detroit's Briggs Stadium will go Lutheran on Aug. 10. Sounding the call for an *All-Lutheran Night* are Greater Detroit's churches of all Lutheran bodies. The occasion: "To give sports-minded Lutherans in the state of Michigan an opportunity to demonstrate their appreciation to fellow-Lutherans on the Detroit Tiger baseball team for the many hours of entertainment they provide through the summer . . ."

As July reached the mid-month mark it became clear that Michigan does not lack Lutherans who are also fans of the Detroit Tigers. With 10,000 box seats reserved by the churches, 1,000 were sold within the first five days. They carried a special charge of 25 cents over the box office price to enable the arrangement committee to buy token gifts for the players and set aside funds for a scholarship for Lutheran students at Wayne University.

The 1956 Tiger team has seven Lutherans on its roster: Harvey Kuenn, shortstop; Billy Hoeft, pitcher; Duke Maas, pitcher; Bob "Red" Wilson, catcher; Jack Phillips, first base; Jim Brideweser, second base; Al Aber, pitcher. To round out the picture, Lutheran Mel Ott, a former baseball star, is now broadcasting the games from Briggs Stadium.

The Lutherans, together with the other members of the Tiger team, will be honored at home plate before playing the Chicago White Sox. Gifts will be presented to the Lutheran members of the team and to Mel Ott.

The arrangements committee included Charles Miller of Lutheran Charities, the Rev. Leon Appel (ALC), Dr. J. Earl Spaid (ULCA), the Rev. Theo. A. Daniel (Lutheran Church—Missouri Synod), Frank Fernak of Lutheran Brotherhood, and William Fenske of Detroit Lutheran High School.

LUTHERAN LINE-UP IN DETROIT: Front, left to right—Bob Wilson, Al Aber; standing—Harvey Kuenn, Jack Phillips, Jim Brideweser, Billy Hoeft. Pitcher "Duke" Maas is not in picture.

ILLINOIS

Season Opens at Camp Alpine; Synod Headquarters to Move

By JOHN E. COOPERRIDER

CHICAGO—More than 450 persons attended the dedication of the Illinois Synod's newly purchased Camp Alpine on June 26. The camp is located seven miles east of Richmond, on the north branch of the Fox River.

The Rev. Glenn G. Gilbert, pastor of Faith Church, Glen Ellyn, speaker for the occasion, told the audience that "the purpose of the camp will be to make the voice of

ILLINOIS . . .

Christ more audible to the young people of our churches, a voice which is all too faint in this noisy, changing world."

Synod President Harmon J. McGuire performed the act of dedication, while the Rev. Luther C. Mueller, pastor of Trinity Church, Harvard, and secretary of the synod, was liturgist.

The Rev. John M. Spaid, pastor of Reformation Church, Chicago, is the camp's co-director with the Rev. Paul E. Erickson, pastor of Ridge Church, Chicago. The Rev. Harold L. Carlson, pastor of Grace Church, Richmond, is business manager.

First camping season opened July 1 with a capacity enrollment of 82 high-school campers. One other high-school week, four intermediate weeks for 7th and 8th graders, and two junior weeks for 4th, 5th, and 6th graders, are scheduled.

THE ILLINOIS SYNOD will move its headquarters, July 28, from the Chicago Temple Building, to the Mallers Building, at 59 East Madison Street, Chicago. Both locations are in the Chicago "loop."

The move was made necessary by the need for more office rooms and conference space required by the new office of the synodical secretary for stewardship.

The new suite of offices will have 1,233 square feet of floor space compared to the 487 feet in the old offices. It includes two private studies, office for the secretaries and reception area and conference room. Miss Ruth Greve, for many years secretary to the president, added with a sigh of relief, "And it will be air-conditioned."

NEGOTIATIONS are in progress for the purchase of a three-story combination warehouse and retail outlet in Chicago for the operations of the Lutheran Salvage Service. Purchase of a warehouse was approved recently at a special meeting of the Lutheran Council of Greater Chicago.

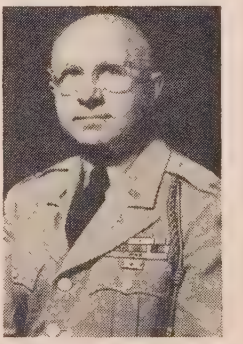
Present warehouse facilities of the service have been sold by their owner. Larger premises are needed also due to the increasing use being made of Lutheran Salvage Service in Chicago.

During the past year, the agency sold $40,000 worth of used clothing, furniture, appliances, and other items. It has also been the collection depot for about 30 minimum carloads of clothing, later shipped overseas to Lutheran World Relief distribution centers.

Lutheran Salvage Service has provided short-term job opportunities for many persons whose need is immediate cash, and has co-operated in providing clothing, free of charge, to needy families, and home furnishings for newly arrived refugees. The service was started by the Lutheran Council in November 1954.

LEGISLATION designed to curb increasing commercialism on Sunday was introduced by Alderman Charles Weber of the 45th Ward in Chicago. The Lutheran Council of Greater Chicago is urging churchmen to take active part in helping to pass the

Chief of Chaplains Named



APPOINTMENT of Colonel Luther W. Evans as chief of the chaplains' section of the Continental Army Command in Hampton, Va., was announced this month.

A veteran of 31 years of army service, he graduated in June from the Army War College in Carlisle, Pa.

The native of Annville, Pa., and alumnus of Gettysburg College and Seminary served in Texas, in the European theater in World War II, and in Korea. He was commandant of the Chaplains' School, Fort Slocum, N. Y., before going to the war college.

Ordained as a minister of the United Lutheran Church, the chaplain was Lutheran student pastor at West Chester (Pa.) State Teachers College from 1928 to 1934. He has two sons in the army. Both are first lieutenants of artillery specializing in missiles.

law by calls to their aldermen, and to Mayor Richard J. Daley. The Catholic Labor Alliance has indicated it will support the legislation. According to Clifford E. Dahlin, executive director of the Lutheran Council, "Opposition is largely from small special-interest groups."

The proposed legislation would prohibit Sunday operations of certain businesses—primarily auto and furniture dealers. Exemptions would include the sale of food, drink, ice, gasoline, medicines and drugs.

CONGRATULATORY messages from President Eisenhower, Senator Dirksen (R., Ill.), Sen. Douglas (D., Ill.), Governor Stratton of Illinois, and Mayor Daley of Chicago, were received by the Rev. Andrew M. Sappenfield, 81, marking his retirement after 33 years as pastor of Advent Church, Chicago, and his 50th anniversary as an ordained Lutheran minister.

The President's telegram said: "With the members of Advent Lutheran Church, I am delighted to congratulate you on your 50th anniversary. Such a milestone will, I am certain, recall your countless services to them and to your community through the years. My warmest best wishes are yours for long continued good health and happiness."

Pastor and Mrs. Sappenfield will make their home in McHenry. The congregation honored him on June 23.

NORTH CAROLINA

Synod's New Pastors Attend First Workshop

By FRANK K. EFIRD

SALISBURY—First workshop for newly ordained pastors and their wives was held July 9 at St. Paul's Church, Salisbury. Response to the program indicated that the North Carolina Synod will probably make the workshop an annual affair.

"One young pastor found the workshop informative, compact, and invaluable." A wife commented, "Very helpful." Someone suggested that a similar workshop be held for pastors who have been in the ministry for 10 years.

Sessions were conducted in three fields: parish education, led by the Rev. Lethco C. Bumgarner; evangelism, by the Rev. W. Gilmer Boggs; and stewardship, by the Rev. Ernest L. Misenheimer. Synod President F. L. Conrad spoke at the evening banquet.

CHOSEN AS North Carolina's "Veterinarian of the Year" was Dr. Claude G. Grinnels, an active member of Holy Trinity Church,

VEST POCKET CONVENTION

United Lutherans were convention-happy in June with most synods scheduled to meet during that month. Four ULC Navy chaplains on duty in the Mediterranean met on the Island of Rhodes, Greece, at the same time and decided to do what every other ULC minister was doing at home: They got together and talked church affairs and functions. Meeting on the ancient island were (left to right) Lt. Donald Wilson of the Pennsylvania Ministerium now serving with Destroyer Squadron 14, Commander Robert Sassaman of the Central Penn Synod, serving on the carrier USS Ticonderoga, Commander Robert J. Schneck, Ministerium of Pennsylvania, serving on the cruiser USS Salem, and Lt. Ernest R. Lineberger of the North Carolina Synod serving on the USS Intrepid.

NORTH CAROLINA . . .

Raleigh. The award was bestowed by the N. C. Veterinary Medical Association "for outstanding service to the veterinary profession and the livestock industry of the state." Dr. Grinnels is a college professor.

The synod has appointed a supervisory committee for a $100,000 appeal to aid Holy Trinity Church, Raleigh, in providing more adequate facilities.

Dr. F. L. Conrad preached July 1 for the cornerstone laying of Atonement Church, a mission in Wilkesboro. The modern building, costing $58,000, is located in the North Carolina mountains. Pastor is the Rev. Carroll N. Yount.

Consecration service for the new $50,000 educational wing of St. Paul's, Durham, was held July 8 with Dr. Conrad officiating. The Rev. Henry A. Schroder is pastor.

The new $40,000 Sardis Church, five miles southeast of Hickory, was consecrated and the cornerstone laid on July 1. Pastor is the Rev. John L. Morgan.

SEVERAL MONTHS AGO the sector program was presented to synod pastors and council members. To date: 50 churches are entering the program, 50 are staying out.

One Mission, Two Groups Have First Meeting

A LARGE AREA is being served by the new mission developed in the Whitehall section of Columbus, Ohio, by Pastor Ralph Ryberg.

When the group met for the first service, it had to be split in two: One section met in a public school (top), the other in a private kindergarten

(bottom), on either end of the parish-to-be.

Attendance was not affected: combined strength of both groups was 108.

Things will soon be different, Pastor Ryberg promised: A high school in a more convenient location will be available in the fall.

Impact of Mansfield Mission Felt Throughout Community

By E. RUDOLPH WALBORN

MANSFIELD—Success far surpassed earlier expectations in the Mansfield area evangelism mission held May 6-11. Twenty-seven congregations in Richland, Ashland, Crawford, and parts of Wayne county participated. This area has the highest concentration of ULCA congregations in the state.

Area Chairman Wray C. Smith called attention to the fact that besides the "facts and figures," the mission was an even greater success "when you consider the impact of Christianity left upon many thousands in the community."

He predicted that "the extensive publicity promotion program and the word-of-mouth evangelism conducted by teams of visitors have implanted seeds of Christianity that will bear fruit in the weeks and months ahead."

Regional Director A. Vernon Hess told a closing session of more than 1,200 gathered at First Church, Mansfield, that the close to 1,000 adults and children won to the church was equivalent to the establishment of ten new congregations.

OUR SAVIOUR CHURCH, Trilby, a Toledo suburb, served by Pastor Richard L. Smith, is discovering the problems raised when a congregation is planted in a growing residential area. The congregation was organized in 1947, had its first building three years later.

Now the confirmed membership numbers 300. Two Sunday school sessions and three services are needed. Sessions are held in three buildings including the Washington junior high school.

This spring the congregation subscribed $60,000 to build a second parish unit. Groundbreaking is scheduled for next spring.

Another congregation in the Toledo area, Olivet Church, Sylvania, served by Pastor James L. Keyser, broke ground on June 10 for an educational building, the second unit in a long-range building program, which will cost $143,579.

Groundbreaking at St. Paul's, Paulding

Grace Church, Wadsworth, J. David Mumford, pastor, is raising $120,000 for a modernized church plant. Additional space will be provided for the Sunday school.

ST. PAUL'S Church, Paulding, George M. Stadler, pastor, broke ground for a $40,000 parish education unit to improve the facilities of this small-town congregation in western Ohio.

The building will provide classrooms or auditorium by use of folding doors, a new narthex for the church, kitchen facilities, and a heating plant for the whole church.

FIFTY YEARS of active life were celebrated by St. Peter's, Holgate, in rural northwestern Ohio, on May 20. Synod President George W. Miley and the Rev. E. P. Conrad, St. Peter's former pastor, spoke.

St. Peter's, served by Pastor O. S. Goerner since 1946, has built a $23,000 parsonage and added $35,000 in improvements to the 50-year-old church building. All debts on the building program will be cleared by the end of the year.

Pastor Goerner is serving as president of the western conference.

OHIO . . .

Fifty years of service by the synod's only solely owned institution was concluded this year by Feghtly Home, Tipp City, established by a bequest of Miss Sarah Feghtly in 1906.

The home provides for 13 elderly women and has always been self-supporting. It has been housed in a frame structure, once Miss Feghtly's home, and has been modernized through the years. Recent rulings by the Ohio Industrial Commission directing the home to provide fire-proof construction has faced the home board, all of whom are elected by the Synod of Ohio, with serious financing problems. Pastor Herbert W. Gourley of First Church, Troy, has been the long-time board president.

A HALF CENTURY of progress is being observed this year by St. Luke's Hospital, formerly Robinwood, Toledo. A small hospital, it was begun by Dr. William J. Gillette in 1898. The present building was erected in 1906.

In 1925 the hospital was purchased by Lutheran congregations of the Toledo area for $175,000 and a wing was added. A second wing was completed at a $770,000 cost in 1951, with funds raised in a community campaign.

A governing body is composed of pastors and lay members of the 43 Lutheran congregations in the Toledo area which are members of the hospital association.

A nursing school was operated until 1954. Presently a scholarship system provides $200 annually to Lutheran girls receiving training at any accredited nursing school.

FIRST ENGLISH CHURCH, Cleveland Heights, Dr. Dale C. Recker, pastor, marked its 75th anniversary last month with addresses by Dr. Miley and Dr. G. Elson Ruff, editor of THE LUTHERAN.

REDEEMER CHURCH, Toledo, Ewald G. Berger and Harry L. Myers, pastors, has put into commission a bus to make transportation available for activities of church groups and for the vacation Bible school. The congregation has voted to embark upon a capital improvement program.

PACIFIC SOUTHWEST

Brotherhood Retreat Draws Capacity Crowd

By LOUIS F. MERTZ

LOS ANGELES—A capacity crowd of 90 men participated in the annual retreat, July 13-15, held by the Brotherhood of Southern California at Old Camp Yolijwa.

The program was conducted by laymen, with only three pastors taking part in the leadership.

Theme of the retreat was "The Significance of the Church." Topics of discussion were: "What Then Is the Church?", "What About the R. C.'s?", "The Reformation Must Continue."

Synod President Carl V. Tambert led devotions, and Dr. Karl S. Henry of the Board of American Missions preached. Camp director is the Rev. John D. Foerster.

HOLY TRINITY Church, Inglewood, has a unique "Come As You Are" church service at 8 A.M. each Sunday in the summer months. The service has found success with campers, fishermen, mountain climbers, Sunday golfers, and those who just want the day for themselves, reports Pastor Paul H. Waldschmidt.

Designed for the entire family, the service includes "Cinematic Sermons," religious films shown to worshipers in outing clothes. The service is advertised on the screen at a local theater; posters appear in store windows; and local papers have highlighted it. A regular church service is conducted at 10 A.M.

LEADERS from five California areas are working under the Rev. Walter Kloetzli of the National Lutheran Council's Urban Church Planning Commission. Paul Kar

strom, public relations director of the California Lutheran Hospital is co-ordinator of the project.

The Rev. John P. Stump, La Canada, accompanied Radio Scout Master Clem Glass, of Station KFI, and the Sierra Patrol of 31 Eagle Scouts on a back-pack trip in the High Sierras. The radio station offers a no-expense ten-day hiking trip in connection with a scouting program. Two of the hikers came from Hawaii; another was a Mexican boy from St. John's Church, Gardena. Pastor Stump conducted a worship service on July 1, in a grove of Redwood trees at 9,000 feet elevation.

The scouts followed 50 miles of trail in Kings Canyon National Park. Excessive snow, blocking most of the mountain passes, caused them to change their itinerary. Fourteen burros and two mules aided the boys in carrying nearly a ton of food and supplies.

Pastor Stump has been active in scouting most of his life. He attended the 1929 world jamboree in Birkenhead, England.

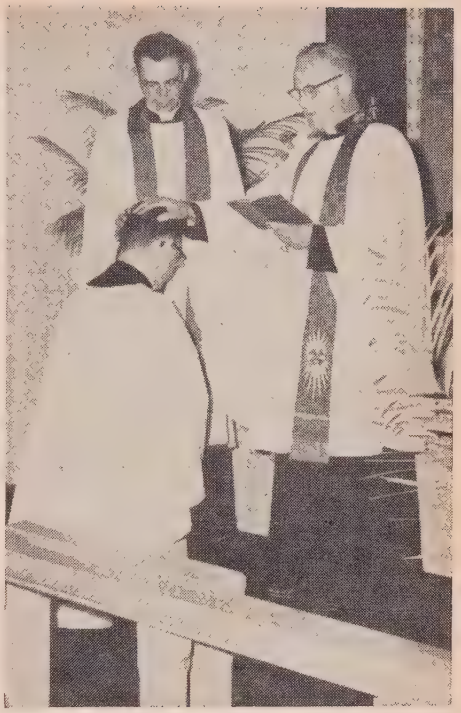
Miss Virginia Butt, who has just completed her assignment as parish worker at Our Savior's Church, West Covina, has been assigned to a rapidly growing mission church, St. Mark's, San Fernando. The Rev. Kenneth E. Linton is pastor.

THE 35TH ANNIVERSARY of St. John's Church, Oakland, was observed recently. Located in an area of transition, the church is beginning inter-cultural work, reports Pastor Philip W. Bergstresser.

First English Church, Los Angeles, which has sponsored a parochial school since 1947, has purchased a home near the church where a wider program of youth activities will be launched. Pastor is Dr. Albert B. Schwertz.

The Rev. H. Paul Romeis, synodical missionary superintendent, was a leader at the School of Missions at the Seabeck Resort in Washington. Mission pastors from Washington, Oregon, California, and Canada, attended the meetings.

The Rev. Louis F. Mertz was honored June 16 on the tenth anniversary of his ordination and as pastor of the Lakewood



ORDAINED on Mother's Day in Holy Trinity Church, Inglewood, Calif., was John Lindstrom, first son of the congregation. Officiating were Synod President Carl V. Tambert and Pastor Paul H. Waldschmidt. Pastor Lindstrom has been called to Calvary Church, Azusa, Calif.

Church. The Rev. H. Paul Romeis was guest speaker.

The silver anniversary of St. Matthew's, North Hollywood, began on July 21, with a tea honoring Dr. and Mrs. Gerald B. Strickler. Dr. Strickler was the first youth group leader at St. Matthew's in 1946. He has been visiting camps in Washington, Oregon and California as a representative of Midland College.

PASTORS on new synod mission fields are: the Rev. Donald Schnieder at Supulveda in greater Los Angeles; the Rev. Harry Baertschi to Glendale (near Phoenix) Arizona. The Rev. Jack Zoellner has accepted a call to St. Stephen's, Santa Cruz; the Rev.

PACIFIC SOUTHWEST . . .

Gene Samuelson has resigned at St. John's, Sacramento, to accept a call to Mt. Olivet, Lakewood; the Rev. Albert S. Hidy has resigned at Epiphany, San Leandro, to accept a call to Shepherd of the Valley, Orinda, in northern California.

DEDICATIONS: Bethany Church, San Jose, the Rev. George R. Flora pastor, dedicated remodeled sanctuary and Sunday school rooms. Redeemer Church, El Monte, Dr. John B. Nield pastor, dedicated a chapel on May 20.

Ground-breaking: Luther Memorial, Fresno, the Rev. Hugh Dowler, on July 15 for new church; Church of Resurrection, the Rev. Kenneth J. Olson, on Pentecost for new church; St. James', Richmond, for Sunday school and fellowship hall on July 8.

Fund Drives: For relocation and purchase of land, Grace Church, Santa Barbara, Dr. Walter M. Ruccius pastor; and Faith Church, Long Beach, the Rev. Lloyd F. Sturtevant pastor.

Camp Hill congregation breaks ground

PENNSYLVANIA

Minister Dedicates Chapel Financed by Three Faiths

By VIGGO SWENSEN

HARRISBURG — Judges, prison officials, county officers, attorneys and clergymen of three faiths were among 400 persons at the dedication of the new Dauphin County Prison chapel on June 21. Unique part of the service came when a Protestant minister performed the dedication and delivered the address on behalf of Catholics, Jews and Protestants.

The Rev. Joseph M. Woods, executive secretary of the United Churches of Greater Harrisburg, concluded his dedicatory speech by expressing hope "that the use of this chapel will cause all of us to be rededicated to the service of God and to the building of a society where there will be less and less need for prisons."

Initiative for the building of the chapel came from the ministerial association. When it was learned in 1953 that a new county prison was to be built, ministers asked the United Churches to seek the co-operation of other faiths and present the need for a chapel to the county commissioners. Thus the chapel, devoted exclusively to religious purposes, became a reality. It is one of few found in county prisons and penitentiaries throughout the country.

Electric organ was paid for from organizational treasuries of Catholics and Jews and contributions of Protestant congregations. United Orthodox churches of the county gave an unsolicited $100, the prison board contributed $300. Surplus of some $200 will be used to make the assembly hall of Dauphin County Home more suitable for religious services.

Protestants now hold services each Sunday afternoon under direction of the United Churches with assignment of pastors made through its Institutional Services Committee. Formerly this was in charge of a layman designated "chaplain" by one of the prison officials.

SLANTING DOSSAL in newly enlarged Church of the Redeemer, Harrisburg, draws worshipper's attention to cross and altar. Made of English fabric, border of dossal is blue Fairford, center is red Wymondham damask, used in coronation.

Dedicated April 8, chancel appointments were furnished by the ULC Ecclesiastical Arts Department, and designed in collaboration with Architect Harry R. Lenker. Pastor is Dale S. Bringman.

Protestant dedication of the chapel was to be held July 22 with Executive Secretary Joseph Woods preaching and Chairman of Institutional Services Viggo Swensen, pastor of Zion Church, the liturgist.

Modern in design, the chapel seats 90 persons. It is the one place in the prison where men and women are together. Chancel has lectern, pulpit, altar with cross and candlesticks, organ and piano.

GROUNDBREAKING service for the new Trinity Church, Camp Hill, was held July 1. Participating in the ceremony (see picture on opposite page, reading from left) were: Mrs. Martin L. Tozer, president of Women of Trinity; Dr. Dwight F. Putman, Central Pennsylvania Synod president; Mr. J. C. Lester Holler, who as a boy broke ground for the present church building; and Pastor Herbert W. Stroup, Jr.

The new building, costing $440,000, will be of Colonial design, seating 800 persons in nave and balcony. This is the second building program in five years for Trinity. A $127,000 educational unit was completed in 1952 and completely paid for the following year. The congregation has 1,500 confirmed members.

Vacation Time Used for Planning

By ERNEST J. HOH

LANCASTER—Summer vacation time is being used in this area as preparation time for the intensive fall program. Annual convention of Sunday school teachers will be held Sept. 19 at Grace Church. Theme will be "The Effective Teacher."

Dr. Lee Gable, Christian Education professor at the Evangelical and Reformed Seminary, will be chief speaker. Discussion groups plan to develop specific standards for teachers of the various age groups of the Sunday school.

Congregations are planning for evangelism programs in the fall. Although the area evangelism mission is scheduled for April, 1957, preliminary preparations are being made now.

In the area of social missions, the opening of a nursing home is being discussed. A court appeal for the Mary C. Melsom estate, valued at $200,000, has been made for this purpose. If granted, part of the estate may be used to purchase a building.

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one in Birmingham, Ala., where the Rev. Paul Hamsher is pastor, the other in Williamsburg, Va., with the Rev. Allan H. Fenner pastor. The congregation currently supports missionaries in five foreign mission fields. Pastors at Holy Trinity are the Rev. Wallace E. Fisher and the Rev. R. Ray Evelan. Pastor Fisher served as vesper preacher at Lutheridge, N. C., during July.

TEXAS-LOUISIANA

Tyler Mission Organized, Developer Called as Pastor

By J. F. VORKOPER

AUSTIN—For years the city of Tyler in East Texas had been slated as mission field by Texas Synod officials but only recently did actual work begin. Last summer a survey was made and services were held by Manfred Holck, recently ordained and now mission developer in Sharpstown, Houston. In the fall the Rev. Robert Lesher was called as fulltime mission developer. Organization was reached on June 24. Synod President Royal E. Lesher, his father, officiated at the organization. Developer Lesher was called as the congregation's pastor.

Our Saviour's Church, Tyler, started with 61 confirmed and 40 baptized members.

"LIVING FOR JESUS" was theme of nearly 300 Luther Leaguers of the Texas-Louisiana Synod at their convention held July 7, 8 at Texas Lutheran College (ALC), Seguin, Texas. St. Luke's Church, San Antonio, served as host. President Bernard Kern handed the gavel over to his sister, Miss Elaine Kern, who was elected for the next year.

The Rev. Arthur Bauer, Philadelphia, represented the Luther League of America. Dr. Lesher preached. The Rev. Wilford R. Menke is synodical youth advisor.

Trinity Church Luther League of Black Jack, near La Grange, became a member of the synodical organization at the convention. Construction of a swimming pool at Camp Lutherhill was adopted as a League project.

Other officers elected were Miss Earline Haas, Houston, vice president; Miss Janet Straach, Miles, secretary; Larry Hausmann, Goliad County (Ander), treasurer.

League caravaners, visiting a number of synodical leagues, attended the convention in Seguin. Their final stop in Texas will be at Miles. Young people of Snyder, a new mission, Winters (ALC) and San Angelo (ALC) are invited to attend. The caravaners are: Gretchen Marie Hammer, Louisville, Ky.; Judith McWilliams, Dayton, Ohio; James Gahagen, Clairton, Pa.; Brenda Mae Hauser, Linden, N. J.

Nineteen National Lutheran Council congregations participated in the Victoria-Yoakum evangelism mission held May 13-18. Regional director George Housewright directed the campaign which drew 3,448 persons for an average evening attendance. St. Mark's Church, Cuero, the Rev. John A. Jacobs pastor, reported an attendance of 1,012 at the opening morning service.

SUMMER CAMPING is in full swing at Lutherhill. The season began with a young

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TEXAS-LOUISIANA . . .

adult round-up early in June. The first intermediate session was attended by 37 campers and ten leaders under the direction of the Rev. Clarence J. Hagens. The Junior camp followed with 57 youngsters being corralled by the Rev. Wilford R. Menke and helpers.

The second intermediate camp, July 15-21, under the directorship of Pastors F. E. Eilers and Hugo Rathkamp, has been one of the largest camps so far. The senior camp will be directed by the Rev. William D. Moser, Houston, on Aug. 19-25.

Dr. George H. Berkheimer, executive secretary of the ULC Board of Pensions, met June 24 with the synodical committee to study the program of pensions in the synod and to consider the action that will come before the October ULCA convention concerning contributory pensions and Social Security.

Grace Church, Snyder, a developing mission, is rapidly approaching organization with 41 adults having signed the charter. Attendance for June averaged 58 in services and 36 in Sunday school. The highest number attending the new mission was 76. The congregation worships in a new school building.

Plans are being made for evangelism mission week, Oct. 28-Nov. 1, with the Rev. Myron K. Blackman, Houston, as missioner. The Rev. Paul E. Janson is pastor.

Attendance and interest are increasing in Ascension Church, Lubbock, the Rev. Clarence J. Hagens pastor, since it rented a building for its own use.

OVERSEAS . . .

(*Continued from page 34*)

dissolved and taken away from the church. In spite of the requests and protests of the church and its synods, it is impossible to hold services in these places or to carry on pastoral work. The Free German Trade Union Association, which is based on Marxism-Leninism, is trying to gain influence in the hospitals and institutions belonging to the Inner Mission, with the help of the labor laws and through trade-union

aders. These leaders have to follow its
structions. They are appointed by the
ssociation, or elected solely by workers
nd employees who are organized in the
ssociation, and who threaten (through their
onsiderable influence) to destroy the work
f Christian charity undertaken in respon-
bility to the Lord of the church. Repre-
ntations from groups of workers appointed
y the church are forbidden by law.

"The church's right to levy church taxes
guaranteed in the constitution) is restricted
y the fact that the church is not allowed
examine state documents relative to taxa-
on (although this right was guaranteed in
rticle 45). Through a decree passed by the
linister of Justice, church taxes are even
ade noncompulsory. Thus they are given
e same legal status as a gambler's debt.
he public contributions of the state and of
arishes to the church (based on the law,
on special agreements or legal rights).
hich are guaranteed until rescinded by
w, are not paid in full. The number of
blic collections for the church, and their
ze, are being more and more restricted.
ollection of small customary payments is
ndered, and this applies to pastoral care,
hristian instruction or membership fees in
nall voluntary church groups. This pre-
nts the members of the Protestant Church
om making sacrifices in the church's
vour. All this is in contravention of the
ses of article 41 ff. of the constitution of
e German Democratic Republic.

"Hand in hand with these violations of
e constitution go a multitude of measures
hich are intolerable for the church: the
rest of Christians who speak their minds
enly when challenged at meetings of the
ational Front and other organizations, the
ashing of the station mission, the restric-
ns on church building (which is almost
mpletely at a standstill), the almost com-
ete exclusion of church applications in the
stribution of permits for building projects,
e demolition of the Ulrich Church in
agdeburg, the refusal to grant state per-
its for purchasing sites for church work,
e refusal to grant removal costs, residence

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OVERSEAS . . .

allowances, and travel permits to church dignitaries, the obstacles to the transfer of donations to churches in the German Democratic Republic. The church finds especially burdensome the attempt to compel church dignitaries, workers and members to report to the agencies of state security.

"The impression that the church is being deliberately repressed and wronged according to a definite plan becomes more and more conclusive. This raises questions of fundamental importance in the relations between church and state. Discussion of such questions might be salutary if there were freedom to seek a solution which accorded due rights to all our citizens, including the Christian majority. But if this freedom does not exist, if the press, the cinema, and the state machinery and state organizations are all employed solely for the furtherance of the materialistic-atheistic view of life, then it is no longer possible to reach an honorable understanding. Many people are deeply involved in conflicts of conscience. The seeds of fear and mistrust are again being sown, and this is destroying the confidence in the government of still more Christians.

"At a time when the world powers are seeking a way to international co-existence in peace and freedom, so that the world may not again be submerged in blood and tears, the Synod of the Evangelical Church in Germany demands that the Protestants in the German Democratic Republic may also be granted peace and freedom to carry out their task."

Do You Make these Mistakes in ENGLISH?

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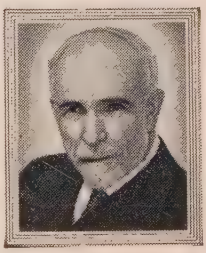

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DECEASED

THE REV. E. PARKER CONRAD, 77, was killed June 24 in an automobile accident near Van Wert, Ohio. Pastor Conrad was en route from his Middle Point home to perform a marriage at St. John's Church, Ohio City, which he had served for 15 years before his retirement Jan. 1. Mrs. Conrad was seriously injured in the accident and is hospitalized.

A graduate of Lenoir Rhyne College and Chicago Seminary, Pastor Conrad served parishes in Winston-Salem, N. C.; Colburn, Ind.; Holgate, Middle Point, and Ohio City, Ohio. He had served a number of terms as Middle Point's mayor.

Surviving are his wife, the former Myrtle Graeber, a brother, four sisters, and three daughters: Mrs. R. C. Pollock, Van Wert; Mrs. A. J. Knape, Lakewood, Ohio; and Mrs. Charles Risher, Greenville, N. C.

Funeral service was held June 27 at St. Mark's Church, Van Wert, by Synod President George W. Miley and Pastor Herbert S. Garnes, Jr. Burial was in Ridge Cemetery, Van Wert.

DR. AND MRS. ROY MARTIN DUNKELBERGER, missionaries on furlough from India, were killed July 14 in an automobile accident near Columbia, Pa. Dr. Dunkelberger was 71; his wife, 58.

A graduate of Dickinson College and Gettysburg Seminary, Dr. Dunkelberger arrived in Guntur, India, in 1909 and worked in Bapatla, Palnad, Sattenapalle, Rajahmundry, Korukonda, and Tenali. He served a pastorate in the U.S. from 1940-45, returning to India to serve terms as president of the Guntur Synod, the Andhra Lutheran Church, and the Federation of Lutheran Churches in India. In 1953 he was the senior missionary in active service.

In 1950 Dr. Dunkelberger married the former Mrs. Pearle (Powlas) Peery, who arrived in India in 1947. They had returned to the U.S. on furlough in September 1954, and were to retire August 1.

Surviving are Harold A., of Gettysburg College; Mrs. Dorothy Whitson; the Rev. William P. Peery, in India; and Dr. James A. Peery, of California.

Funeral service was held July 17 at Christ Church, Gettysburg. Interment was in Gettysburg.

THE REV. CHARLES S. MESSNER, 72, former pastor of the Lower Frankford parish, died Feb. 25 in Carlisle, Pa. He had served the Central Pennsylvania Synod parish for 28 years before retiring Jan. 1.

Pastor Messner was a graduate of Dickinson College and Albright Seminary. He is survived by his wife, the former Grace V. Bixler, and two sons, Stanford P. of Carlisle and Major Spurgeon A., U.S. Army.

Funeral service was held Feb. 28 in Carlisle with the Rev. Arthur E. M. Yeagy officiating. Assisting were the Rev. Elmer P. Truchses and the Rev. R. R. Jones, a retired Evangelical and Reformed pastor. Interment was in Mt. Rose Cemetery, York, Pa.

MRS. CARRIE DECKER RICE, 88, widow of Dr. Charles E. Rice, former pastor of First Church, Bellefontaine, Ohio, died in Bellefontaine on June 15.

She served with her husband at parishes in Shanesville, Ohio, and Elkhart, Ind., before coming to First Church in 1908.

Mrs. Rice is survived by a brother. Funeral service was held in First Church on June 18 by Pastor Olen A. Peters. Interment was in the Bellefontaine cemetery.

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IN CONCLUSION . . . . . .

THE CITY where I would like to be this week is Budapest, where the World Council of Churches central committee is meeting. It isn't that church meetings are so attractive. I get more than my share of them. But this is the first World Council session on the other side of the Iron Curtain, and this is a particularly interesting summer to observe what is happening there.

Even a year ago an American journalist would have taken a big risk in going to Hungary. For seven years, from 1948 to 1955, the satellite countries were sealed fairly tight. In 1947, before the Iron Curtain really closed down, I traveled in eastern Europe without difficulty —alone, without previous arrangements, and where I pleased.

When I wanted to go from Czechoslovakia to Poland, I visited the Polish embassy in Prague and in the press attache's office I spread out all my press cards. (One was signed by the district attorney in Luzerne county, Pennsylvania, in 1934.) The Polish official was sufficiently impressed so that he called Warsaw by phone and got me a travel approval immediately.

THE ADVANTAGE in such travel is that one can size up the prevailing situation far more accurately by seeing things firsthand and talking with all kinds of people than by reading news reports. In this week's LUTHERAN (*page* 10) I have tried to summarize what I find in press reports about the changing situation in Hungary. But only by being there, staying away from official spokesmen, and wandering around among ordinary people, is it possible to get dependable impressions.

There are always many counterbalancing factors in any situation, so that things are never as bad as they seem to some, or as good as they seem to others. It's the depth of detail which makes possible a fairly accurate judgment of a situation, which only casual wandering around can supply.

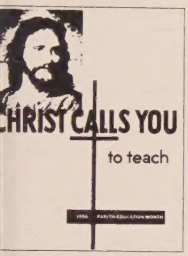
To me, the old capital cities of the Austro-Hungarian empire — Prague, Budapest, Bratislava, Vienna — are the most fascinating in the world (except Paris, of course). There were serious political and economic injustices in those old cities which had to be shaken down by some sort of social earthquake, which has now certainly come. But whether they can build their way back to freedom and prosperity is a question.

IT HAS TAKEN courage — considering the state of mind of some of our people here at home—for such churchmen as Dr. Fry and Dr. Fred Nolde to insist on trying to bridge the chasm between churches in the Red countries and churches of the west. Political and social barriers should never be permitted to divide Christians, and perhaps conversations of Christians across the barrier may have some effect in reducing political and social differences.

Our church leaders have been wise in trying. In some respects they have been better informed and more realistic than most of the government people. The meeting in Hungary may be an important chapter in the struggle for east-west coexistence.

Unfortunately, the most important things that happen over there won't be reported by our churchmen for publication. Much has to be kept confidential. Twenty years from now it may be safe to print all the facts, but by then they will be ancient history. —ELSON RUFF

For RALLY DAY:



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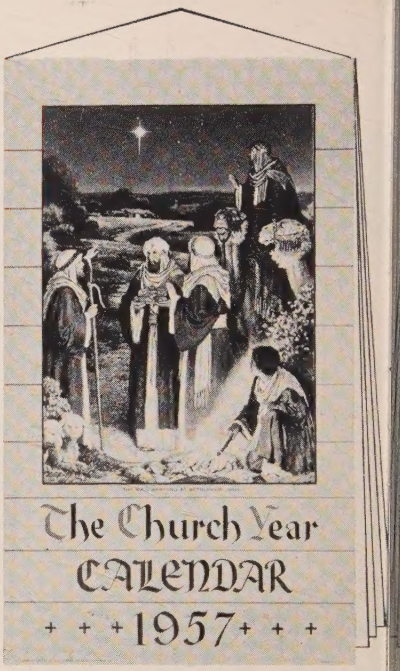

MONTHLY ILLUSTRATIONS

Month	*Subject*	*Artist*
Jan.	The Star of Bethlehem	Harper
Feb.	John Sends His Disciples to Jesus	Jones
March	Sealing the Tomb of Jesus	Coleman
April	He Is Risen	Mohlte
May	Jesus in the Market Place with His Mother	Jones
June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
Aug.	David Meets Goliath	Jones
Sept.	Solomon Becomes King	Jones
Oct.	Jesus Raising Jairus' Daughter	Jones
Nov.	The Rich Young Ruler	Mohlte
Dec.	The Adoration of the Shepherds	Karch

Cover: The Magi Arriving at Bethlehem

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